

Kya Auraton Kí Namaz Ka Taríqa Mardon Se Mukhtalíf Hai?

(Musannif)

Haafiz Salahuddin Yusuf
(Rahimahullah)



Translitrator

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

اَلْحَمْدُ لِلّٰهِ وَصَلٰوَتُ وَسَلَامٌ عَلٰی رَسُوْلِ اللّٰهِ وَ عَلٰی اٰلِهٖ وَصَحْبِهٖ وَ اَهْلِ بَيْتِهٖ وَ مَنْ تَبِعَهُمْ بِاِحْسَانٍ اِلٰی یَوْمِ الدِّیْنِ، اَمَّا بَعْدُ:

Allah Tabaarak wa Ta'ala ke kalaam ki haqqaaniyat ke saath-saath Rasool Allah ﷺ ki hadees ki ehmiyat samjhaane ke liye Quran-e-Paak mein Allah Ta'ala ne irshad farmaya:

Aur Wo (apni) Khwaahish Se Nahi Bolta. Wo وَمَا يَنْطِقُ عَنِ الْهَوٰی ۚ اِنْ هُوَ اِلَّا وَهٰی یُؤٰی ۝۳۴
Wahee Hi To Hai Jo (uski taraf) Bheji Jaati Hai. (Surah-an-Najm: 3-4)

Jis tarah namaz ko uske auqaat mein adaa karne ki ehmiyat ko Quran-e-Paak mein waazeh kiya gaya:

Beshak Momino Par Muqarrara Waqto'n اِنَّ الصَّلٰوةَ كَانَتْ عَلٰی الْمُؤْمِنِيْنَ كِتٰبًا
Mein Namaz Farz Hai. (Surah-an-Najm: 3-4) مَوْقُوْعًا.

Usi tarah Hadees mein Rasool Allah (s) ne Sahaba (riz) ki ek jamaat ko “hukm” diya ke:

Tum us tarah namaz padho, jis صَلُّوْا كَمَا رَاَيْتُمُوْنِيْ اُصَلِّيْ.
tarah tumne mujhe namaz (Sahih Bukhari)
padhte dekha hai.

Allah aur Uske Rasool ﷺ ke itne waazeh ahkaam ke bawujood musalmano ki ek jamaat ne apne khayaal ke mutaabiq ye samjha ke mard aur aurat ki namaz mein farq hai. Aur apne khayaal ki taaeed mein hadees aur aasaar ke naam par kuch aqwaal ko ekattha karke ummat mein unko phaela diya ke ye hukm Allah aur Uske Rasool ki taraf se hai.

‘Mard aur khawateen ki namaz mein farq hai’ aesa samajhna Quran aur Ahadees se saabit nahi. Is baat ko sahi saabit karne ke liye jo dalaael diye jaate hain, wo dalaael mohaddiseen aur fuqaha رحمہم اللہ کی nazar mein kaese hain? Is kitaabche mein un par tafseeli bahes ki gai hai.

Haafiz Salahuddin Yusuf رحمہم اللہ ne bahut hi aasaan urdu zabaan mein is kitaab ko likha, in sha Allah, ek aam musalman ke liye is kitaab ka padhna

aur samajhna bilkul aasaan bana diya gaya hai.

Kuch alfaaz, jo aam bol-chaal mein kam istemaal hote hain, ya wo alfaaz jin ka samajhna angrezi school mein padhne waalon ke liye mushkil tha un alfaaz ko 'T:' ke saath usi page ke reference section mein likh diya gaya hai.

Asal urdu pdf mein maujood tamaam arbi aasaar o aqwaal ke matan ko Shamela website se, aur Arbi aayaat ko <https://quranwbw.com/> se copy kiya gaya hai.

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Oct 20, 2024 - 17 Rabi-us-Saani 1446 [Second Edition of Roman Transliteration]

26th Rabi-us-Saani 1440 - 2nd Jan 2019 [First Edition of Roman Transliteration]

Harf-e-Naashir:

Aurate'n namaz kis tarah padhe'n? Bilkul mardo'n ki tarah ya unse mukhtalif tariqe se? Ye masla har musalman ke liye qaabil e ghaur hai. Hamare mulk ki aksariyat fiqa-hanafi ki paerukaar hai aur unki aurate'n mardo'n se mukhtalif tariqe se namaz padhti hain. Fiqa-hanafi ke hawaale se to unka tarz e amal ek muntaqi¹ pehlu apne andar rakhta hai ke ahnaaf apni fiqa ke paaband hain, ya ba-qaul unke unhe'n uski hi paabandi karni chaahiye.

Lekin kya aurato'n ka mardo'n se mukhtalif tariqe se namaz padhna ahadees e sahiha se bhi saabit hai? Aesa hargiz nahi hai. Ek hadees bhi aesi nahi hai, jisse ye saabit hota hai ke aurato'n ke haath baandhne, haath uthaane aur ruku aur sujood ki kaefiyat mardo'n se mukhtalif hai. Lekin ulama e ahnaaf apne awaam ko mutmaeen karne ke liye yehi daawa karte hain ke ye farq o ikhtilaaf ahadees se saabit hai. Halaanke ye daawa be-buniyaad bhi hai aur amaanat o diyaanat ke khilaaf bhi. (jaesa ke aage kitaab ke mabaahis² se waazeh hoga).

Zer e nazar kitaab mein ulama e ahnaaf ke isi daawe ka ilmi o tehqheeqi jaaeza liya gaya hai. Ye do (2) mazameen ka majmua hai, jisme unke tamaam dalaael aur unka jawab aagaya hai. Is kitaabche ki ishaa-at³ se kisi par taan o tashni⁴ maqsood nahi hai. Balke sirf aur sirf ahqaaq e haq⁵ ke farize ki adaaiigi hai. Qaraeen e Ikram dono mauqif⁶ aur unke dalaael padh kar khud faesla kare'n ke sahih mauqif kya hai aur ghalat kaunsa? Ahadees se kiska mauqif saabit hota hai aur kis ka nahi?

اللَّهُمَّ ارْنَا الْحَقَّ وَارْزُقْنَا اتِّبَاعَهُ وَابْطِلْ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ — آمِينَ

Abdul Malik Mujahid

Mudeer Darussalam, Riyadh
Rabi us Saani 1425 – June 2004

¹ T: Sujhne waala, sujha hua [FL]

² T: (مَبَاحِث) Bahes ke mauzuaat/muqamaat, topics of discussion [RKT]

³ T: (إِشَاعَةٌ) Akhbaar ya kitaab waghaera chapne ke baad manzar e aam par laae jaane ka amal, pulication of book [RKT]

⁴ T: (طَغْنٌ وَتَشْنِيعٌ) Taane, laanat-malaamat, tanz [RKT]

⁵ T: Sacchaai ka suboot [Urdu]

⁶ T: (مَوْقِف) Nuqta-e-nazar, andaaz e fikr, zaawiya e nigaah [RKT]

Kya Aurato'n Ka Tariqa e Namaz Mardo'n Se Mukhtalif Hai?

(Ek Hanafi Mufti Saahab ke dalaael ka jaaeza)

Is mazmoon mein Karachi ke ke Hanafi Mufti Shaikh ul Hadees Maulana Subhan Mahmood Saahab ka mazkoora-baala¹ unwaan par dalaael ka jaaeza liya gaya hai. Jisme mard, aurat ka tariqa e namaz alaahada-alaahada saabit karne ki koshish ki gai thi. Halaanke Nabi e Akram ﷺ ka farman hai:

Tum us tarah namaz padho, jis
tarah tumney mujhe namaz
padhte dekha hai.

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

(Sahih Bukhari)

Nabi e Akram ﷺ ka ye hukm aam hai, jis mein har musalman mard, aurat shaamil hai. Is lihaaz se jo tariqa e namaz mardo'n ka hai, wohi aurato'n ka hai. Bajuz un cheezo'n ke jinki saraahat Nabi ﷺ ne farmadi hai.

✽ Masalan aurato'n ko hukm diya gaya hai ke wo odhni ke baghaer namaz na padhe'n.

✽ Masjid mein jaakar namaz padhna aurato'n par farz nahi, waghaera waghaera.

✽ Baaqi aurate'n haath kaha'n baandhe'n aur kaha'n tak uthaae'n?

✽ Qaaeda o qiyaam, unka kis tarah ho?

✽ Sajda kaise kare'n?

Unke baare mein jo hukm mardo'n ke liye Sahih Ahadees se saabti hai, wohi hukm aurato'n ke liye hai. In cheezo'n mein us waqt tak mard o aurat ke darmiyan farq karne ki koi maaqool wajah aur buniyaad nahi hai. Jab tak Sahih Ahadees se saabit na kar diya jaae.

Is silsile mein jo fatwa Mufti Saahab mazkoor ka shaaya hua hai, zel mein uska jaaeza pesh kiya ja raha hai. Jisse waazeh ho jaaega ke biradaraan e ahnaaf ke paas apne maslak ke isbaat² mein koi mazboot daleel (Sahih Ahadees) nahi hai. (ص-ی)

¹ T: Jiska zikr oopar (ki ibarat mein) aachuka ho, oopar zikr kiya hua [RKT]

² T: (اثبات) Suboot, daleel [RKT]

Tamheed Hi Mein ‘Dalaael’ Ki Kamzori Ka Eteraaf:

Sabse pehle Mufti Saahab ne ‘dalaael’ zikr karne se pehle ba-taur e tamheed ye irshad farmaya: *“Fuqaha hazraat jo bhi masla bayan karte hain, uski asal Quran o Hadees mein se hoti hai. Albatta ye maaloom karna ke Quran o Hadees mein uski asal kaha hai? Ye har-kas o naa-kas¹ ka kaam nahi hai. Balke uske liye mujtahidaana salaahiyat ki zaroorat hai. Is liye aam logo’n ke liye yehi hukm hai ke wo apne maslak ke fuqaha aur imam ke bayan kiye hue masaael par amal kare’n. Isi mein unke liye aafiyat hai, kyonke awaam khud Quran o Hadees ko sahih tariqe se samajh kar masaael maaloom nahi kar sakte. Albatta mujtahideen aur fuqaha hazraat uski asal ko talaash karte hain aur asal ke baghaer kuch nahi”*. (Roznaama Jasaarat, Karachi 30 October 1981)

Qabl iske ke Mufti Saahab ki in tamheedi guzaarishaat par kuch arz kiya jaae, us aurat ka sawaal bhi padh liya jaae, jiske jawab mein Mufti Saahab ne ye kuch irshad farmaya hai:

Sawaal ye tha: *“Maulana Ashraf Ali Thanwi aur baaz deegar ulama e deen ne ye farmaya hai ke mard niyyat baandhte waqt kaan ki loo tak anghote le jaae aur aurat sirf kaandhe tak. Mard zer-e-naaf haath baandhe’n aur aurate’n seene par. Ruku mein mard ungliya’n you’n rakhe’n aur khawateen is tarha, mard kamar ko utha kar sajda kare’n aur aurate’n bilkul dab kar aur zameen se chipak kar sajda kare’n”*.

“Maine yehi masla maaloom karne ke liye hadees e Bukhari aur Mishkat Shareef mein Baab-us-Salaah ka khaas taur par mutaala-a² kiya. Mujhe to unme koi hadees is baare mein nahi mili. Suna hai ke ‘Durre Mansoor’ mein ek hadees is baare mein waarid³ hai. Aaj kal yaha’n aurato’n mein bahes chal rahi hai. Agar waaqai mard saahibaan aur khawateen ki namaz ki haeat mein itna bada farq hota to Hazrat Ayesha ؓ jinho’n ne 2000 se zaaed hadeese’n bayan farmai hain (jin mein khawateen se

¹ T: (ہر کس و نا کس) Har koi, har chota-bada, har adna o aala [RKT]

² T: (مُطالَعه) Kisi cheez ko uski waaqfiyat haasil karne ki niyyat se dekhna, kisi cheez se aagaah hona, ghaur, tawajjo [RKT]

³ T: (وارد) Maujood, haazir [RKT]

mutaaliq hadeese'n khaas hain) to Anjanaaba¹ is baare mein zaroor waazeh taur par hadeese'n bayan farmatee'n. Mumkin hai aapne bayan farmai ho'n, jo meri nazar se na guzri ho'n". (Begam Abdul Ghani, Karachi)

Hamari Guzaarishaat:

① Mohtarma ke jawab mein Mufti Saahab ko chaahiye tha ke wo aesi ahadees naql kar dete jin mein aurato'n ko namaz ki baabat mardo'n se mukhtalif hukm diya gaya hai, taake baat bilkul waazeh ho jaati. Lekin Mufti Saahab mausoof ne '*dalaael*' zikr karne ke liye pehle to ye '*waaz*' farmaya ke awaam Quran o Hadees ke samajhne ki salaahiyyat hi nahi rakhte. Is liye unko chaahiye ke unke ulama jo kuch batlaae'n, aankhe'n band karke un par amal karte rahe'n.

Halaanke awaam ki baabat mutlaqan ye faesla bilkul ghalat hai. Bila-shubha Quran o Hadees ko samajhne ke liye matlooba kisi qabiliyyat o ilm ki zaroorat hai. Lekin awaam ko ye nishandahi to karaai ja sakti hai ke falaa'n masle ki baabat Quran ki falaa'n aayat ya flaa'n hadees e Rasool hai. Awaam itne ghabee aur kaudan² nahi hain ke wo hadees ka tarjuma bhi padh kar iska matlab naa samajh sake'n, yaa ulama ke samajhaane se bhi inke palle kuch na pade.

② Ye kehna ke "*aam logo'n ke liye yehi hukm hai ke wo apne maslak ke fuqaha aur imam ke bayan kiye hue masaael par amal kare'n*".

Iski baabat Mufti Saahab se ye poocha ja sakta hai ke ye hukm kisne diya hai? Quran e Hakeem ne to baar-baar Allah aur Rasool ki itaa-at hi ka hukm diya hai. Itaa-at e fuqaha o aaima ka hukm to kahee'n bhi nahi diya hai. Musalman awaam agar paaband hain to sirf Quran o Hadees ke hain. Naake aqwaal o aara e rijaal ke. Awaam ulama ki taraf ruju bhi usi nuqta e nazar se karte hain ke unhe'n Quran o Hadees se masla bataae'n. Unka ye maqsad hargiz nahi hota ke Mufti kisi faqeeh ya imam ke qaul ka hawaala de kar masla saabit kare. Aise musalman awaam ko

¹ T: (آنجنابه) Mohtaram, izzat ma-aab [RSB]

² T: (گودن) Ahmaq, naadaan, kund-zehn, bewaqoof [RKT]

T: (غبی) Kund-zehn, kam-aql, kamzor haafze waala, bewaqoof [FL]

Quran o Hadees se bilkul ghaafil aur be-khabar rakhna balke Quran o Sunnat ke khilaaf masael par amal karne ka unko hukm dena, kya diyaanat o insaaf¹ par mabni hai?

③ Teesri baat Mufti Saahab ne ye bayan farmai hai ke *“fuqaha hazraat jo kuch kehte hain unki asal Quran ya Hadees se hi hoti hai aur asal ke baghaer kuch nahi kehte”*.

Sawaal ye hai ke is maqaam par is ‘saraahat’² ki zaroorat kyou’n pesh aai hai? Agar unka ye daawa hai ke fuqaha ki koi baat Quran o Hadees ke khilaaf nahi hai to us amr³ ki wazaahat ki zaroorat hi nahi rehti. Asal dalaal pesh karne se mutaalliq fuqaha ki baabat us amr ki saraahat us baat ki nishandahi kar deti hai ke daal mein kuch kaala zaroor hai.

Waaqia ye hai ke mohtarma saalia⁴ ne jo sawaal Mufti Saahab se kiya hai, uska koi jawab Mufti Saahab ke paas nahi. Kisi bhi Hadees e Sahih mein aurato’n ko mardo’n se mukhtalif ruku, sujood, waza’ yadain o raful yadain ka hukm nahi diya gaya hai. Isi liye Mohtaram Mufti Saahab mazkura tamheedi irshadaat par majboor bhi hue. Ba-misdaq,

*Khashat e Awwal Chu’n Nahad Memaar Kaj
Taa Suraiyya Mi Rood Diwaar Kaj⁵*

Iske baad Mufti Saahab likhte hain: *“Chunache fuqaha hazraat namaz mein aurato’n ki haeat ke baare mein jo makhsos soorate’n bayan karte hain, wo sab ahadees se saabit hain”*.

Lekin ham arz karenge ke Mufti Saahab ka ye daawa yaksar be-buniyaad hai. Kyouнке wo ek bhi sahih hadees uski baabat pesh nahi kar sake. Jaesa ke aage chal kar maaloom hoga.

¹ T: (ديانت) Deendaari, taqwa, imaan, raast-baazi, haq-pasandi [RKT]

² T: (صراحت) Tasreeh, wazaahat, tashreeh [RKT]

³ T: (أمر) Maamla, masla, baat, hukm [RKT]

⁴ T: Sawaal karne waali, masla daryaaft karne waali khatoon [RSB]

⁵ T: Mistri jab pehli eent tedhi rakhe to deewaar bhi tedhi ho jaati hai, dekhiye is kitaab ka page 34 [RSB]

Shariyat Saazi?

Phir likhte hain: *“Isse qabl ke ham wo hadeese’n zikr kare’n ye baat samajhli jaae ke aurato’n ke baare mein shariyat ka mansha ye hai ke wo hattal-imkaan¹ satar aur parde se rahe’n, khwaah ghar mein rahe’n ya kamre mein, tanha ho’n yaa doosro’n ke saamne. Hatta ke namaz jo ahem-tareen ibaadat hai, usme bhi iska lihaaz kiya gaya hai. Is tarah namaz ki baaz soorato’n mein jo makhsoos haeate’n bayan ki gai hain. Uski illat bhi ulama ne star aur parda hi bataai hai”*.

Bilaa-shubha aurato’n ke parde aur satar ki baabat² shariyat ka jo mansha Mufti Saahab ne batlaaya hai, usse majaan-e-inkaar nahi. Lekin usse maqsood agar namaz ke khud-saakhta tariqe ka jawaaz mohiyya karna hai to ye mahel e nazar³ hai. Shariyat ne jo tariqa e namaz batlaaya hai. (Jisme mard o aurat ke darmiyan koi farq nahi kiya gaya hai) Us tariqe se khawateen be-parda aur be-satar nahi hotee’n. Agar aesa hota to shariyat az-khud aurato’n ko mardo’n se mukhtalif tariqa e namaz ka hukm de deti. Jaesa ke baaz ahkaam aurato’n ke liye alag hain. Unke alaawa agar koi mukhtalif tariqa e namaz aurato’n ke liye ejaad karenge ke usme parda aur satar ka ziyaada ehtemaam hai to badi jasaarat⁴ hai aur Allah Ta’ala ke farman:

Tum Allah Aur Uske Rasool Se Aage Na اَتَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ
Badho. (Surah-al-Hujuraat: 1)

Ke sareehan khilaaf hai. Uske mane to ye honge ke Allah Ta’ala aur uske Rasool ﷺ ko to ye maaloom na hua ke aurato’n ke liye falaa’n tariqa e sajdah ya tariqa e ruku astar ‘اَسْتَرُ’ (ziyaada baa-parda) hai aur usse shariyat e islamiya ka mansha ziyaada sahih tariqa se poora hota hai. Taaham baad ke fuqaha ko ye nukta soojh gaya aur unho’n ne us ‘khala’⁵ ko pur karke shariyat ke mansha ki takmeel kardi. نَعُوذُ بِاللَّهِ ثُمَّ نَعُوذُ بِاللَّهِ

kya Mufti Saahab ki bayan-karda illat⁶ se yehi kuch waazeh nahi hota?

¹ T: (حَتَّى الْإِمْكَان) Jis qadr mumkin ho, jahaan tak ho sake [RKT]

² T: Baare mein [RKT]

³ T: (مَحَلٌ نَظَر) Fikr o taammul ka muqaam, jis mein ikhtilaaf ki gunjaaish ho, muqaam e fikr [RKT]

⁴ T: (جَسَارَت) Himmat, daleri, mardaangi, jurat, be-baaki, courage [RKT]

⁵ T: (خَلَا) Khaali jagah, kami [RKT]

⁶ T: (عَلَّت) Wo cheez jo kisi doosri cheez ke wujood ka sabab ho, wajah, sabab [RKT]

Mufti Saahab Ki Bayan Karda Ahadees Ka Jaaeza:

Abh Mufti Saahab ki naql-karda wo hadees ka jaaeza pesh kiya jaata hai. Wa Billaahit-taufeeq.

Niyat Baandhte Waqt haath Uthaane Mein Farq?

Mufti Saahab likhte hain: *“Abh is silsila mein ahadees zikr ki jaati hain ke aurato’n haath kaha’n tak uthaae’n. Mojam Tabarani mein Waael bin Hujr رضى الله عنه ki riwayat hai ke Janab Rasool Allah ﷺ ne farmaya ke Ibne Hujr jab tu namaz padhe to apne dono’n haatho’n ko apne dono’n kaano’n ke baraabar kar le aur aurat apne haatho’n ko apne seene ke baraabar karle aur Imam Bukhari رحمه الله ne 1 mustaqil risaale mein jo Raful Yadain ke mutaalliq hai, naql kiya hai ke Abd-Rabbihi kehte hain ke maine Hazrat Umme Darda رضى الله عنها (Jo mashoor sahaabiya hain) ko namaz mein kandho’n ke baraabar haath uthaate dekha hai”.*

“Dono’n hadeeso’n par amal is tarah hoga ke kandho’n tak haath uthaane mein haath ka kuch hissa seene ke baraabar bhi ho jaata hai”.

Jawaab: Ye hain Mufti Saahab ke ‘dalaael’ is baare mein ke niyyat baandhte waqt aurato’n haath kaha’n tak uthaae’n. Hazrat Waael bin Hujr رضى الله عنه ki riwayat se mausoof ne saabit kiya hai ke mard apne dono’n haath kaano tak uthaae’n aur aurat seene tak. Lekin hazrat! Waazeh rahe ke Hazrat Waael رضى الله عنه ki ye riwayat hasb e tasrihaat e mohaddiseen zaeef hai. Jaesa ke Majma’ az Zawaaed mein ba-hawaala Tabrani ye riwayat ma’ sanad maujood hai aur waha’n Haafiz Haithami رحمه الله ne saraahat ki hai ke isme Umme Yahya bint Abdul Jabbar ek raawiya hai, jo majhool hai, ‘لم يعرفها’ ‘main ise nahi jaanta’. (Majma’ az Zawaaed: V2 P103)

Mufti Saahab ka asal madaar e istidlaal usi riwayat par hai jo istidlaal o hujjat ke qaabil hi nahi. Imam Bukhari رحمه الله ke risala ‘Juz Raful Yadain’ se Abd-Rabbihi ki jo riwayat naql ki hai. Usse mard o aurat ke darmiyan farq ka wo pehlu nikalta hi nahi, jo Mufti Saahab usse kasheed¹ farma rahe hain. Is liye ke us par istidlaal ki jo imaat khadi ki gai hai, wo be-

¹ T: (كشيد) Akhaz karna, haasil karna, lena [RKT]

buniyaad hai. Behrehaal mard o aurat ke darmiyan, Raful Yadain mein farq ki baabat ahnaaf ke paas koi sahih hadees maujood nahi hai. Jaesa ke Ibne Hajar aur Qazi Shaukani رحمتهما ne bhi likha hai.

Jinki nazar ahadees par badi gehri aur wasee hai. Chunache Haafiz Ibne Hajar رحمهما likhte hain:

Hanafiyya jo ye kehte hain ke mard haath kaano'n tak uthaae aur aurat kandho'n tak, mard o aurat ke darmiyan farq karne ka ye hukm kisi hadees mein waarid nahi.

لم يرد ما يدل على التفرقة في الرفع بين الرجل والمرأة وعن الحنفية يرفع الرجل الى الاذنين والمرأة الى المنكبين لانه استرلها.

(Fath-ul-Baari: Kitab ul Al Azan: V2 P287 H738)

Aur Imam Shaukani رحمهما likhte hain:

Ye Raful Yadain aesi sunnat hai, jo mard o aurat dono'n ke darmiyan mushtarik hai (yaani dono'n ke liye yaksaa'n hai) iski baabat dono'n ke darmiyan farq karne ka koi hukm nahi hai. Isi tarah miqdaar e rafa'¹ mein bhi farq karne ki koi saraahat manqool nahi hai. Jaesa ke hanafiyya ka mazhab hai ke mard haath kaano'n tak uthaae aur aurat kandho'n tak. Hanafiyya ke is maslak ki koi daleel nahi hai.

واعلم ان هذه السنة تشترك فيها الرجال والنساء ولم يرد ما يدل على الفرق بين الرجل والمرأة في مقدار الرفع و روى عن الحنفية ان الرجل يرفع الى الاذنين والمرأة الى المنكبين لانه استرلها ولا دليل على ذلك كما عرفت.

(Neel ul Autaar: V2 P198)

Haath Baandhne Mein Farq?

Iske baad Mufti Saahab farmate hain: “Haath baandhne mein bhi Huzoor ﷺ se dono'n tariqe saabit hain, mardo'n ke naaf se neeche haath baandhne aur aurato'n ke seene par haath baandhne se dono'n qism ki riwayaat par amal ho jaata hai”.

¹ T: Haath uthaane ki miqdaar [RSB]

Yaha'n par Mufti Saahab ne 2 riwayat-e'n naql farmai hain. Ek Hazrat Ali عليه السلام ki, jis mein zer e naaf haath baandhne ka bayan hai aur doosri Hazrat Wael bin Hujar عليه السلام ki, jisme unho'n ne farmaya ke maine Rasool Allah ﷺ ke saath namaz padhi, maine Aap ﷺ ko dekha ke Aap ﷺ ne seene par haath baandhe.

Mufti Saahab ne dono'n riwayaat mein ye tatbeeq¹ di hai ke *tahat-us-surrah* 'تحت السرة' (zer e naaf) waali riwayaat par mard amal kare'n aur alaa-as-sadr 'على الصدر' (seene par haath baandhne) waali riwayaat par aurat'en amal kare'n. Halaanke jama o tatbeeq ki zaroorat us waqt pesh aati hai, jab ke dono'n riwayaat (jo ba-zaahir mutaariiz² ho'n) sanadan sahih ho'n. Agar do (2) mutaariiz riwayaat aesi ho'n ke sanadan ek (1) sahih ho aur doosri za'ef, to mohaddiseen ke usool ke mutaabi'q amal sahih-us-sanad riwayat par hoga. Za'ef riwayaat ko sahih riwayat ke muqaable mein tark kar diya jaaega. Is liye Mufti Saahab ka pehla farz ye tha ke haath baandhne waali dono'n qism ki riwayat-e'n ke mutaalli'q ye saabit karte ke sanadan dono sahih aur yaksaa'n haesiyat ki haamil hain. Lihaaza tatbeeq ke baghaer chaara nahi. Uske baad mausoof ki mazkura tatbeeq qaabil e tasleem ho sakti hai.

Bana-baree'n³ tatbeeq se pehle dono'n riwayat-e'n ki sanadi haesiyat dekhne ki zaroorat hai. Hazrat Ali عليه السلام ki riwayat Sunan Abu Dawood ke us nusqe mein nahi hai, jo Paak o Hind mein mutdaawal⁴ hai. Taaham Abu Dawood ke ek (1) nusqe 'ابن الاعرابي' (Ibnul Arabi) mein ye riwayat maujood hai. Lekin waha'n Imam Abu Dawood رحمته الله ne uske zof⁵ ki bhi saraahat kardi hai. (Aun ul Maabood: V1 P275)

Ye bhi Mufti Saahab ki ilmi-diyaanat ka ek shahkaar hai ke riwayat ke liye to Sunan Abu Dawood ka hawaala diya hai, lekin riwayat ke saath hi uske zof ki jo saraahat usme hai, use gol kar gae⁶. Uske bar-aks Hazrat Wael bin Hujr عليه السلام ki riwayat Sahih ibne Khuzaima mein hai aur Buloogh

¹ T: (تطبیق) Muwaafaqat, mutaabaqat, baraabar karna [RKT]

² T: (مُتَعَارِض) Ek doosre ki zid ya mukhaalif, bar-aks [RKT]

³ T: (بِنَا بَرِي) Is liye, is wajah se [RSB]

⁴ T: (مُتَدَاوِل) Aam, dast-ba-dast pohoncha hua, jis ka chalan ho [RKT]

⁵ T: Kamzori, za'efi [RKT]

⁶ T: Muaamale ya baat to taal dena [RKT]

ul Maraam mein Haafiz Ibne Hajar رحمہ اللہ ne usey naql kiya aur use Sahih qaraar diya hai. Fath-ul-Baari mein bhi unho'n ne use Sahih batlaaya hai. Neez deegar mohaddiseen ne bhi uski tasheeh o tauseeq ki hai. Hatta ke kai hanafi ulama ne bhi Hadees e Ali رحمہ اللہ ki tazeef¹ aur hadees e Waael ki tasheeh o tauseeq ki hai. Chunache chand hawaale mulaahaza ho'n:

① Allama A'aini Hanafi Umdatul Qaari Sharha Sahih Bukhari mein likhte hain:

Saahib e Hidaaya ne hamare ahnaaf ke maslak par Hazrat Ali رحمہ اللہ ke us qaul se istidlaal kiya hai, jis mein zer e naaf haath baandhne ko sunnat kaha gaya hai. Lekin main kehta hu'n ke Hazrat Ali رحمہ اللہ ke us qaul ki sanad Nabi e Akram ﷺ tak sahih saabit nahi hai. Us riwayat mein Maqaal hai, is liye ke uski sanad mein Abdur Rahman bin Ishaq Kufi hai. Jiske mutaalliq Imam Ahmad رحمہ اللہ ka qaul hai ke wo kuch nahi aur wo munkir ul hadees hai.

واحتج صاحب الهداية لا صحابنا في ذلك بقوله صلى الله عليه وسلم ان من السنة وضع اليمنى على الشمال تحت السرة قلت هذا قول علي بن ابي طالب واسناده الى النبي صلى الله عليه وسلم غير صحيح فيه مقال لان في سند عبد الرحمن بن اسحق الكوفي قال احمد ليس بشيء منكر الحديث.

(Umdatul Qaari: V5 P279 (latest edition))

“Saaheb e hidaaya ne hamare ahnaaf ke maslak par Hazrat Ali رحمہ اللہ ke is qaul se istidlaal kiya hai, jisme zer e naaf haath baandhne ko sunnat kaha gaya hai. Lekin main kehta hu'n ke Hazrat Ali رحمہ اللہ ke is qaul ki sanad Nabi e Akram ﷺ tak sahih saabit nahi hai. Is riwayat mein maqaal hai, is liye ke iski sanad mein Abdur Rahman bin Ishaq Kufi hai. Jiske mutaalliq Imam Ahmad ka qaul hai ke wo kuch nahi aur wo munkir ul hadees hai”.

② Shaikh Ibrahim Halabi, Ghuniya al Mustamla Fee Sharha Muniya al Musalla (al ma'aroof Sharha Kabeeri) mein Hazrat Ali رحمہ اللہ ki zer e bahes

¹ T: (تَضْعِيفُ گَرْنَا) Hadees waghaira mein riwayat ya raawi ko zaeef qaraar dena ya darja e isnaad ko kam samajhna [RKT]

riwayat ke baare mein likhte hain:

Ba-qaul Imam Nawavi رحمہ اللہ us riwayat ke zaef hone par sabka ittifaaq hai. Kyouнке usme Abdur Rahman bin Ishaq Waasti raawi hai, jo bil-ittifaaq zaef hai.

قال النووي اتفقوا على تضعيفه لانه من رواية عبد الرحمن بن اسحق مجمع على تضعيفه.
(Sharha Kabeeri: P29 (Mujtabai Printers, Delhi 1898 CE edition))

③ Maulana Muhammad Hayath Sindhi Hanafi رحمہ اللہ likhte hain:

Bayan mutazakkira-baala¹ se ba-khoobi waazeh ho gaya hai ke namaz mein seene par haath baandhne ki buniyaad (riwayat) mazboot aur daleel e waazeh hai aur ahle imaan ke liye ye hargiz munaasib nahi hai ke usse roo-gardaani² kare aur musalman aesi cheez se roo-gardaani kyouن-kar kar sakta hai jo ke khud Rasool ﷺ se saabit ho. Phir Nabi ﷺ ka irshad bhi hai ke tum mein se koi shakhs us waqt tak imandaar nahi ho sakta jab tak ke uski khwaahish meri laai hui shariyat ke mutaabiq na ho jaae. Pas har musalman ko Aap ﷺ ke farman par amal karna chaahiye.

بما تقدم و تقران وضع الايدى على الصدور فى الصلوة اصلاً اصيلاً و دليلاً جليلاً فلا ينبغي لاهل الايمان الاستكاف عنه و كيف يستكف المسلم عما ثبت عن رسول الله صلى الله عليه وسلم الذى قال لا يؤمن احدكم حتى يكون هواه تبعا لما جئت به بل ينبغي ان يفعل ذلك.

(Fath-ul-Ghafoor: P8 (Multan Edition))

④ Shah Naeemullah Bahraaechi, Mirza Mazhar Jaan Jaanaa'n رحمہ اللہ Hanafi ke maamulaat mein likhte hain:

Mirza Mazhar namaz mein seene par haath baandha karte the aur farmaaya karte the ke seene par

ودست را برابر سينه مى بستند و مى فرمودند كه اين روايت ارجح است از روايات زيرناف.
(P75)

¹ T: (مُتَذَكَّرَةٌ بالا) Oopar bayan kiya gaya, jis ka zikr kiya gaya [RKT]

² T: (رُوْغَزْدَانِي) Mukhaalifat, inhiraaf karna [RKT]

haath baandhne ki riwayat zer e
naaf baandhne ki riwayat se
ziyaada raajeh¹ hai.

Khud hanafi ulama ki tasrihaat se jab ye saabit hota hai ke tahat-as-surra
waali riwayat za'ef aur seene par haath baandhne waali riwayat sahih
aur raajeh hai to uske baad Mufti Saahab ki mazkoora tatbeeq ki kya
haesiyat reh jaati hai?

Behrehaal is tafseel se ye baat waazeh ho gai ke mard o aurat ke
darmiyan namaz mein haath bandhne ke hukm mein koi farq nahi hai.
Sahih riwayat ki roo se Nabi ﷺ ne namaz mein haath seene par
baandhe hain aur uski baabat aurato'n ke liye koi alag hukm bhi saabit
nahi hai.

Is liye mard o aurat, dono'n ke liye masnoon tariqa yehi hai ke wo seene
par haath baandhe'n.

Namaz Mein Aurato'n Ke Sajda Ki Haeat?

Namaz mein aurato'n ke sajde ki haeat ke baare mein Mufti Saahab
likhte hain: *"Isi tara jab aurate'n sajda kare'n to satar ko baaqi rakhte
hue khoob acchi tarah sukad² kar kare'n"*.

Iski daleel mein do (2) hadeese'n pesh ki hain. Un mein se ek (1) mursal
Abu Dawood mein hai aur doosri Sunan Bayhaqi mein.

① Huzoor ﷺ ne 2 aurato'n ko namaz padhte dekha to Aap ﷺ ne inse
farmaya ke jab tum sajda karo to jism ko zameen se milao.

② *و اخرج البهيقي اذا سجدت المرأة الصقت بطنها بفخذها كما ستر ما يكون لها'*

Jawab: Lekin ham arz karenge ke awwal-uz-zikr hadees mursal hai. Jo
mohaddiseen aur raajeh mazhab ke mutaabiq qaabil e hujjat nahi.
Alaawa-azee'n iski sanad mein 1 raawi, Saalim bhi Matrook hai.

Doosri riwayat Sunan Bayhaqi mein hai, jiska tarjuma Mufti Saahab ne

¹ T: (راجع) Saheeh, qaabil e tarjeeh, pasandida [RKT]

² T: Sukdan, sikudna, simatna [RKT]

naql nahi kiya hai, sirf Arbi ibaat naql ki hai. Taaham uska mafhoom bhi wohi hai. Ye riwayat bila-shubha Sunan Bayhaqi (V2 P223) mein maujood hai. Lekin Mufti Saahab ki us jasaarat aur ‘diyaanat e ilmi’ par sar peet lene¹ ko jee chahta hai ke Imam Bayhaqi رحمہ اللہ ne to ye riwayat mutanabba² karne ke liye darj ki hai ke ye riwayat aesi zaef hai ke in jaesi riwaayato’n se istidlaal nahi kiya ja sakta. Lekin Mufti Saahab mausoof ne use bataur e istidlaal pesh kiya hai.

*Naatiqa Saba Girebaa’n Hai, Usey Kya Kahiye?*³

Aur Ye Qaaeda Waali Hadees?

Mufti Saahab likhte hain: *“Isi tarah qaaeda ke silsila mein Bayhaqi ki riwayat hai ke 1 raan par doosri raan rakh kar baithe”*

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم اذا جلست المرأة في الصلوة فخذها على فخذها.

Lekin aap ye sunkar haeraan honge ke ye bhi usi hadees e mazkoor ka ek tukda hai, jise Imam Bayhaqi رحمہ اللہ ne sirf logo’n ko mutanabbe karne ke liye apni kitaab mein darj kiya hai ke ye riwayat kisi kaam ki nahi hai. Isse istidlaal nahi kiya ja sakta. Maaloom hota hai ke Mufti Saahab ne az-khud Sunan Bayhaqi ka mutaala-a nahi kiya aur apne kisi ham-mazhab pesh-roo⁴ ka koi fatwa ya mazmoon dekh kar makkhi par makkhi de-maari hai. Warna itni sareeh khiyaanat ka tasawwur ek itne bade Darul Uloom ke Shaikh-ul-Hadees aur Mufti ke mutaalliq nahi kiya ja sakta.

Behrehaal mazkoora hadees naql karne ke baad Mufti Saahab farmate hain: *“In ahadees se ye baat saabit ho gai ke aurato’n ki namaz ke baare mein fuqaha ne jo makhsoos soorate’n bayan farmai hain wo ahadees se saabit hain”*.

Lekin mausoof ki bayan-karda ‘ahadees’ ki haqiqat oopar bayan kardi gai hai, jisse ye baat paaya-suboot ko pohonch jaati hai⁵ ke fuqaaha e

¹ T: (سَرِ پِیٹ لینا) Afsos karna, tilmilaana, gham o ghussa karna [RKT]

² T: (مُتَنَبَّه) Bataaya gaya, aagaah kiya gaya, tambeeh kiya gaya, khabardaar kiya gaya [RKT]

³ T: Ye kalaam itna khoobsoorat haike use bayan karna mushkil hai [RSB]

⁴ T: (پیش رو) Qaaid jiski paerawi ki jaae [RKT]

⁵ T: (بَایَةُ ثُبُوتِ کو پَہَنچنا) Saabit hona, daawe ki tasdeeq hona [RKT]

ahnaaf ne aurato'n ke liye mardo'n se alag jo soorate'n bayan ki hain wo unki apni ejaad-karda hai. Rasool Allah ﷺ ne aesa koi hukm nahi diya.

Kuch Aur Dalaael Aur Wazaahate'n:

Iske baad Mufti Saahab farmate hain: *"Ye baat waazeh rahe ke aurato'n ke baare mein hukm e sharai ke suboot ke liye ye zaroori nahi ke wo Hazrat Ayesha ؓ ki hadees se saabit ho. Balke kisi aur Saahabi se bhi saabit ho sakta hai aur ye bhi mumkin hai ke us baare mein Hazrat Ayesha ؓ se koi hadees saabit ho, lekin hame'n na mil saki ho"*.

Bila-shubha hukm e sharai ke isbaat¹ ke liye Hazrat Ayesha ؓ hi ki hadees zaroori nahi. Balke kisi bhi Saahabi e Rasool ﷺ ki hadees (-e-sahih) se hukm e sharai saabit ho sakta hai. Lekin saalia ka ye sawaal behrehaal zaroor qaabil e ghaur hai ke Hazrat Ayesha ؓ se 2000 se zaaed ahadees marwi hain. Agar aurato'n ke liye namaz ka tariqa mardo'n se mukhtalif hota to yaqinan unse us andaaz ki koi hadees zaroor marwi hoti. Isi tarah ye bhi qaabil e ghaur pehlu hai ke itna ahem aur ammatul wurood² masla, lekin Hazrat Ayesha ؓ samet kisi bhi sahabi se uski baabat koi hadees saabit nahi. Ye kehna ke: *"Mumkin hai ke is baare mein Hazrat Ayesha ؓ se koi hadees saabit ho, lekin hame'n na mil saki ho"*.

Istidlaal ka ye kaunsa andaaz hai? Is tarah to har man-ghadat masle ko ye keh kar saabit kiya ja sakta hai ke mumkin hai is baare mein hadees to ho, lekin hame'n na mil saki ho.

Ta'amul e Imaamat Se Istidlaal?

Phir likhte hain: *"Iske alaawa taammul e ummat³ se bhi aurato'n ki namaz ki mazkoora-baala kaefiyaat saabit hain aur taammul e ummat bhi daleel e sharai hai"*.

Lekin Mufti Saahab se ham ye poochna chahe'nge ke 'taammul e

¹ T: (اثبات) Suboot, daleel [RKT]

² T: (عامة الأُرد) Aam taur par waarid hone waala, umooman paaya jaane waala [RKT]

³ T: (تعامل امت) Aesa amal jis par ummat ya ummat ka ek bada tabqa amal karta ho [RSB]

ummat' se inki kya muraad hai? Maujooda logo'n (ummat) ka taammul ya ahed e Sahaaba Ikram ﷺ ka taammul. Ahed e Sahaaba Ikram ﷺ ke baare mein to daleel e sharai ki baat ho sakti hai aur use hi taammul e ummat kaha jaata hai. Lekin baad ke adwaar ka taammul bhi kya us 'taammul e ummat' ke zimn¹ mein aata hai, jisko daleel e sharai qaraar diya ja sake?

Agar Mufti Saahab mausoof ke nazdeek 'taammul e ummat' se muraad taammul e Sahaaba Ikram fhoom ma ahihska ske yehi u aesahai (j ﷺ² hai) to kya mausoof is amr³ ka koi suboot pesh farma sakenge ke ahed e Sahaaba Ikram ﷺ mein musalman khawateen usi tarah mardo'n se mukhtalif tariqe se namaz padhti thee'n. Jis tarah aaj kal ki hanafi aur shariyat se na-waaqif aurate'n padhti hain. Agar aesa hai to phir masla zaroor qaabil e ghaur ban jaata hai.

Aur agar 'taammul e ummat' se muraad ahed e Sahaaba Ikram ﷺ o Tabaeen ﷺ ke baad ke logo'n ka taammul hai to mohtaram Mufti Saahab use bataur 'daleel e sharai' pesh karne se pehle ye soch le'n ke phir masla zer e bahes hi saabit nahi hoga. Be-shumar bidate'n bhi saabit ho jaaengi. Jin par aaj kal 'taammul e ummat' hai. Kya Mufti Saahab uske liye taiyyar hain? Kya un tamaam bidato'n ko is 'daleel e sharai' ki roo se sanad e jawaaz⁴ ataa kiya ja sakta hai?

‘مَا رَأَى الْمُسْلِمُونَ...’ Maa Ra-aa-hul Muslimoon.... Se Istidlaal?

Isi taammul ke silsila mein Mufti Saahab mausoof ne us mashoor riwayat se bhi istidlaal kiya hai jo Rasool Allah ﷺ ki taraf mansoob hai:

Jis amal ko musalman accha samjhe'n, wo Allah ke haa'n bhi accha hai.

مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ.
(Sharha Kabeeri: P29 (Mujtabai Printers, Delhi 1898 CE edition))

¹ T: (ضمن) Darmiyaan, neeche, connection [RKT]

² T: Aesa amal jis par Sahaba Ikraam ﷺ ka amal karna saabit ho [RSB]

³ T: (أمر) Maamla, masla, baat, hukm [RKT]

⁴ T: (سند جواز) Jaaez hone ka certificate, suboot [RKT]

Halaanke awwal to ye hadees marfu¹ saabit hi nahi hai. Ye ek mauqoof² qaul hai. Saaniyan ye kisi darja mein qaabil e hujjat bhi ho tab bhi isse muraad ahed e Sahaaba Ikram ﷺ hi hoga aur quroon e awwal ke musalmano ka taammul hi hasan aur qaabil e amal kehlaaega. Naake baad ke musalmaano ka amal. Jo umooman etiqaad o amal ki mutaaddid gumraahiyo’n mein muftala chale aarahe hain.

Yehi baat Maulana Abdul Hai Luckhnawi Hanafi marhoom ne bhi At Taaleeq ul Mumajjad mein badi tafseel se likhi hai, jo qaabil e mutaala-a hai. Ham bagharz e ikhtisaar yaha’n sirf yske hawaale hi par iktifa karte hain. (At Taaleeq ul Mumajjad: P144)

Isi tarah mausoof ne ‘لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ’³ bhi pesh farmai hai, iski isnaadi haisyat se qata-nazar ba-farz e sehat o hujjat ‘is ummat’ se bhi muraad quroon e awwal ki ummat yaani Sahaaba Ikram ﷺ hi hain, naake aaj kal ki ummat. Jiska saara deen, bajuz 1 giroh e haq ke khud-saakhta hai aur jiske andar shirk o bidaat ki garam bazaari hai. Agar Mufti Saahab aaj kal ki ummat ke mutaalliq bhi ye aqida rakhte hain ke wo gumraahi par mujtama⁴ nahi ho sakti to wo kyou’n apne hi hanafi bhaiyyo’n (barailwiyo’n) se bar-sar e paekaar⁵ hain? Aksariyat unki hai. Kya is ‘daleel’ ki roo se barailwi aqaaid o amaal ko sanad e jawaaz ataa nahi kiya ja sakta?

Behrehaal Mufti Saahab jo mukhtalif qism ke sahaare apne mauqif mein pesh farma rahe hain, usse az-khud ye baat saabit ho jaati hai ke mausoof ke paas apne mauqif (ke aurat ka tariqa e namaz mardo’n se mukhtalif hai) ke suboot ke liye koi waazeh daleel aur marfoo hadees nahi hai. Agar aesa hota to Mufti Saahab sahaare na dhoondhte, Hadees e Sahih pesh farmane par hi iktifa kar lete. Lekin mazkoora bahes se ye baat paaya-suboot⁶ ko pohonch gai hai ke mausoof ke paas Fiqa Hanafi

¹ T: Wo hadees jiske raawiyo’n ka silsila Rasool Allah (s) tak pohonche [FL]

² T: (مَوْقُوفًا) Aisi hadees jis mein sanad ka silsila sirf sahaabi tak pohonchta ho [RSB]

³ T: Meri ummat kabhi gumraahi par jama nahi hogi [RSB]

⁴ T: (مُجْتَمِع) Ekattha, jamaa [FL]

⁵ T: (بِرِ سَرِ پِڪَار) Adaawat, zarar-rasaani ya jung ke liye taiyyaar, maahir [RKT]

⁶ T: (بَيَّاهُ ثُبُوتُ كُؤْ هُنْجَا) Saabit hona, daawe ki tasdeeq hona [RKT]

ke zer e bahes masle ke suboot mein ek bhi marfoo, muttasil¹ riwayat nahi hai:

Agar sacche ho to daleel pesh
karke dikhao.²

ہاتوا برہانکم ان کتتم صادقین۔

(Manqool Hafta Roza Al Etesaam, Lahore 22-29 January 1982CE)

Khawateen Ka Tariqa e Namaz:

Guzishta safhaat mein aap ne Darul Uloom, Karachi ke Mufti aur Shaikh ul Hadees ke mazmoon par tabsara padha. Shaikh ul Hadees hone ke bawujood mausoof ne jis amaanat o diyaanat ka muzaahara kiya hai qaraeen usey mulaahaza farma chuke hain. Abh ek aur kitaabcha hame'n baraae tabsara mila hai. Uski baabat batlaaya gaya hai ke Punjab University ke Shoba Uloom e Islamiya (Shaikh Zayed Islamic Center New Campus), Lahore mein zer e taleem islamiyaat ki taalibaat mein use taqseem kiya gaya hai. Wahee'n ki ek taaliba ke waalid e mohtaram ke zariye se ham tak pohoncha hai aur saath hi unho'n ne us mein pesh-karda dalaal ki haqiqat waazeh karne par israr kiya. Raaqim ne jab use ek nazar dekha to nihaayat taajjub hua ke usme bhi nihaayat be-khaufi se ilmi amaanat o diyaanat ka usi tarah khoon kiya gaya hai, jaise isse qabl ke mazmoon mein kiya gaya hai.

Dilchasp baat ye hai ke pehla mazmoon Darul Uloom, Karachi ke Shaikh ul Hadees aur Mufti Saahab ka tehreer-karda hai, jo aaj se taqreeban 22 saal qabl Roznaama 'Jasaarat', Karachi mein shaaya hua tha. Aur ye doosra mazmoon jo is kitaabche mein shamil hai aur jo 'Khawateen Ka Tariqa e Namaz' ke naam se H. M. Saeed Company, Karachi ki taraf se shaaya hua hai. Ye ghaaliban mazkoora Shaikh ul Hadees Maulana Subhan Mahmood Saahab ke shaagird aur tarbiyyat yaafta hain. Kyounke usme 'tasdeeq³' ke unwaan se kitaabche ke shuru mein unki

¹ T: (مُتَّصِل) Aisi hadees jiske tamaam raawi ek-dosre se mile hue ho'n [RSB]

² T: Surah-al-Baqara: 111

³ T: (تَصْدِيق) Saheeh hone ki taaseed, affirmation, conformation [RKT]

taaeed o taqreez¹ shaamil hai. Jisme unho'n ne unhe'n 'aziz-mausoof sallamah' ke lafz se yaad farmaya hai. Alaawa-azee'n unke naam Abdur Rauf Sakhravi ke saath 'Naaeb Mufti Jaamia Darul Uloom, Karachi' tehreer hai.

Ye goya ek (1) ustaad hai to doosre saahib shagird. Ek Darul Uloom ke Mufti hain to doosre unke naaib mufti. Ek (1) buzrug hain to doosre unke aziz-mausoof. Lekin shaagird, naaib aur aziz ne bad-diyaanati aur ilmi khiyaanat ke irtikaab mein ustaad aur buzrug ko bhi peeche chod diya hai aur you'n 'آنچه پدر نه تواند' پر تمام کند (Aanchah padar nah tawand, pisar tamaam kand)², ke maqole par amal hogaya.

Ye wazaahat, agarche hamare liye nihayat na-khushgawar aur sakht ruh-farsa³ hai. Bil-khusoos maujooda halaat mein, jab ke mulk o millat ko ittihaad o yaktahji ki sakht zaroorat hai. Lekin jab jaante boojhte, din ki raushni mein itne bade jurm ka irtikaab kiya jaae aur uska irtikaab bhi un logo'n ki taraf se ho, jo Mimbar e Rasool ﷺ ke waaris kehlaate hain, muddaiyaan e zohd o taqwa hain, ashaab e jubba o dastaar hain, haamileen e ilm e nubuwwat hain, masnad-nasheen e ifta o tehqeeq aur Shaikh ul Hadees jaese mansab e jalila par faaez hain, lekin kaam baazigar-o'n waala. Ilmi diyaanat ka khoon karke dhoka o fareb dena, hadees e Rasool ﷺ ke naam se Rasool Allah ﷺ ki taraf aesi baate'n mansoob karna jo Aap ﷺ se saabit hi nahi hain.

Halaanke Rasool Allah ﷺ ka farman e giraami hai:

Jisne jaan boojh kar mujh par jhoot bola, wo apna thikaana Jahannam mein banaale. مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. (Bukhari: Ahadees al Ambiya: H3461)

Aur wo hadees, jisko apni kitaab mein darj karne waala is liye darj raha hai taake logo'n ke ilm mein aajae ke ye sakht zaeeef hai, Na-qaabil

¹ T: (تَفْرِيط) Musannif ke alaawa kisi aur ka kisi kitaab ya mazmoon waghaera par apni raae zaahir karna (aam taur par taaeedi aur taareefi raae) jo kitaab ke aaghaaz ya ikhtitaam mein shaamil ho [RKT]

² T: Jo cheez baap nahi kar sakta, beta wo mukammal kar deta hai [RSB]

³ T: (رُوح قَرَسَا) Intihaai ranj pohonchane waala, nihaayat takleef-dah [RKT]

e hujjat hai, usse istidlaal nahi kiya ja sakta. Lekin itni waazeh saraahat ke bawujood ek Shaikh ul Hadees kehlaane waala, Saahib e Kitaab, mohaddis ki us saraahat ko to naql nahi karta, lekin use apne maslak ke isbaat ke liye *Hadees e Rasool* ﷺ keh kar naql karta hai aur usse istidlaal karta hai. Farmaiye! Kya uska is hadees ko Rasool ﷺ ki taraf mansoob karna sahih hai? Usse istidlaal karna sahih hai? Kya ye dhoka aur fareb nahi? Dhoka aur fareb ke mutaalliq zara Rasool Allah ﷺ ka tarz e amal aur aapka farman to dekhiye.

Aap ﷺ ghalley ki ek dher ke paas se guzre, Aap ﷺ ne us mein haath daala, to aapki ungliyo'n ko taree mehsoos hui. Aap ﷺ ne uske maalik se poocha: "Iske andar waale hisse mein taree kyou'n hai?" Usne kaha: "Baarish ki wajah se". Aap ﷺ ne farmaya: "Toone us tar hisse ko oopar kyou'n nahi rakha, taake log use dekh le'n". Phir farmaya:

Jisne dhoka diya, iska taalluq
mujhse nahi. (Muslim: Al Imaan: H102)

مَنْ غَشَّ فَلَيْسَ مِنِّي.

Ye baat nihayat qaabil e ghaur hai ke duniya ke maamooli samaan mein dhoka dene waale ki baabat Nabi ﷺ ne itni sakht waeed bayan farmai, to jo shakhs deen o imaan ke baare mein dhoke aur jaal-saazi¹ se kaam le, wo kitna bada mujrim hoga? Ba-e'n² daawa e zohd o taqwa aur adaae³ ilm o fazal iska koi taalluq Rasool Allah ﷺ ke saath ho sakta hai? Raaqim uski nafae nahi kar sakta, lekin mazkura hadees e rasool ﷺ ki raushini mein ye nukta zaroor qaabil e ghaur hai? Aur raaqim ilmi khayanat (dhoka-dahi) karne waale ulama ko dono'n hadeeso'n par ghaur o fikr karne ki daawat deta hai ke kya unka tarz e amal

Jisne jaan boojh kar mujh par
jhoot bola...

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا.

aur

Jisne dhoka diya...

مَنْ غَشَّ.

¹ T: (جُلّ سازی) Makr, fareb, fareb dena, dhoka dena [RKT]

² T: (به این) Iske zariye, iske saath [RSB]

³ T: (ادعائے علم) Ilm o fazal ka daawa [RSB]

Ki waeed ka mustahiq nahi hai? Agar nahi hai to qaabil e itminaan baat hai, lekin iski wazaahat farmaae'n ke kyou nahi hai?

In tamheedi guzarishaat ke baad ham ab Maulana Abdul Rauf Sakhravi Saahab naaeb Mufti Darul Uloom Karachi ke kitaabche 'Khawateen Ka Tariqa e Namaz' ka jaaeza 'عون الله وتوفيقه' bi-aunAllah wa taufeeqah¹ lete hain aur unki ilmi khiyaanato'n ko waazeh karte hain, jinka irtikaab is kitaabche mein kiya gaya hai.

Maunala Sakhravi Saahab (سکھروی) apne tamheedi kalimaat mein farmate hain: *"Khawateen ka tariqa e namaz aage aaraha hai, isse pehle ek sawaal aur tafseeli jawab likha jaata hai, jisme khawateen ke tariqa e namaz ka mardo'n ke tariqa e namaz se juda hona ahadees e taiyyaba aur asaar e sahaaba se (saabit) kiya gaya hai aur is bina par likha ja raha hai ke aksar ghair-muqallid musulmano ko khusoosan khawateen ko ye taassur dete rehte hain ke aurato'n aur mardo'n ke namaz adaa karne ka ek hi tariqa hai. Chunache unki ghair-muqallid aurate'n mardo'n ki tarah namaze'n adaa karti hain aur ye mahez na-waaqfiyat par mabni hai. Lihaaza is tafseeli wazaahat ke baad ghair-muqallid aurato'n ko un ahadees o aasaar ki paerawi karni chaahiye aur haq ko qabool karna chaahiye aur hanafi mazhab rakhne waali khawateen ko poora itminaan rakhna chaahiye ke unka tariqa bilkul sahih hai aur shariyat ke mutaabiq hai. Leejiye sawaal o jawab padhiye".*

Sawaal: Kya farmate hain ulama e deen is masla mein ladki hanafi mazhab se taalluq rakhti hai, uska shauhar ghair-muqallid hai aur wo apni biwi se kehta hai ke tum mardo'n ki tarah namaz padha karo, aurato'n ki namaz ka tariqa mardo'n se juda hona bilkul saabit nahi hai. Ab aap bataaiye ke hanafi ladki ko shauhar ke mutaabiq apni namaz mardo'n ki tarah padhni chaahiye ya nahi? Aur nez hanafi mazhab mein aurat ki namaz ka tariqa mardo'n ki namaz ke tariqa se juda hona ahadees se saabit hai ya nahi? Mufassal aur mudallal jawab dekar mutmaeen farmae'n. Jazakumullah Ta'ala. Ahqar: Abdul Haleem, Dharki Sindh. (Khawateen Ka Tariqa e Namaz: P36-37)

¹ T: Allah ki madad aur taufeeq ke saath [RSB]

Jawab: Iske jawab mein Maulana Sakhravi Saahab famrate hain: *“Mazkura soorat mein Ahle Hadees shauhar ka apni hanafi biwi ko mardo’n ke tariqe se namaz padhne par majboor karna jaaez nahi. Kyounke aurato’n ki namaz ka tariqa bilkul mardo’n ki tarah hona kisi bhi hadees se saraahatan saabit nahi. Balke khawateen ka tariqa e namaz mardo’n ke tariqe se juda hona bahot si ahadees aur asaar e sahaaba o tabaeen se saabit hai aur chaaro’n aimma Fiqa Imam e Azam Abu Hanifa, Imam Maalik, Shafai, aur Imam Ahmad رَحْمَةُ اللهِ عَلَيْه is par muttafiq hain. Tafseel zel mein hai”*.

Hamara Jawab: Isme maulana mausoof ne ek (1) baat ye likhi hai ke *‘aurato’n ki namaz ka tariqa, bilkul mardo’n ki tarah hona kisi bhi hadees se saraahatan saabit nahi hai’*.

Doosri baat likhi hai: *‘balke khawateen ka tariqa e namaz mardo’n ke tariqe se juda hona bahot si ahadees o asaar e sahaaba o tabaeen se saabit hai’*.

Teesra daawa ye kiya hai ke chaaro’n aimma fiqa is par *‘muttafiq’* hain.

Is silsila mein hamare pehli guzarish ye hai ke mausoof ko ahadees ke saath asaar e Sahaaba Ikram رَضِيَ اللهُ عَنْهُمْ o Tabaeen رَضِيَ اللهُ عَنْهُمْ ke zikr ki zaroorat kyou’n pesh aai hai? Hamare nazdeek iski wajah mahez wazan badhaana yaa rob¹ daalna hai. Warna haqiqat ye hai ke sahih sanad se marwi 1 hadees bhi is masle mein ulama e ahnaaf ke paas nahi hai aur aesa hi muaamala Aasaar e Sahaaba Ikram رَضِيَ اللهُ عَنْهُمْ o Tabaeen رَضِيَ اللهُ عَنْهُمْ ka hai.

Jaesa aage chal kar hamare daawe ki sadaaqat roz e raushan ki tarah waazeh ho jaaegi. Bi-aunAllah wa taufeeqah²

Doosri guzaarish ye hai ke mausoof ne farmaya: *“aurato’n ki namaz ka tariqa, bilkul mardo’n ki tarah hona kisi bhi hadees se saraahatan saabit nahi hai”*.

Ye baat ek had tak sahih hai, lekin iska matlab ghalat liya gaya hai. Yaane:

¹ T: (رُغْب) Dehshat, haibat, dar, khauf, dabdaba [RKT]

² T: Allah ki madad aur taufeeq ke saath [RSB]

(كلمة الحق اريد بها الباطل) ke ‘*baat sahih hai, lekin usse muraad baatil liya gaya hai*’ ke misdaaq¹ is baat ko samajhne ke liye ek bunyaadi nukte ko samajhna zaroori hai.

Islam ki roo se aurat ka daaira-kaar² gharelu umoor e khaana, hamal o razaa-at aur baccho’n ki nigraani o hifaaizat tak mehdood hai. Aur mard ka daaira-kaar moaashi³ jaddo-jahad aur tamaam baerooni muamalaat (siyaasat, umoor e jahanbaani⁴, jihaad o qitaal waghaera) tak wasee hai. Is liye shariyat ne mard o aurat dono’n ko unki alag-alag zimmedariya’n aur tabee⁵ ausaaf ka lihaaz karte hue ek doosre se mukhtalif ahkaam bhi diye hain. Lekin jaha’n juda-gaana⁶ salahiyato’n aur usi ke hisaab se mukhtalif faraaiz ka masla nahi hai. Waha’n un dono’n ke liye mushtarika ahkaam bhi diye hain. Is etebaar se ahkaam ki 3 surate’n banti hain:

① Wo ahkaam, jinka taalluq mard ke daaira-e-amal aur uski munfarid khususiyaat aur salahiyato’n aur uske khaas faraaiz o wajibaat se hai.

② Wo ahkaam, jinka taalluq aurat ke daaira-e-amal aur uski sinfi khususiyaat aur uske khaas faraaiz o wajibaat se hai.

③ Wo ahkaam, jinka taalluq kisi bhi khusoosi sinf ya us par mabni masaael se nahi hai, balke wo aam hain. Jinko mard o aurat dono’n yaksan taur par kar sakte hain. Kisi ki bhi sinfi khusoosiyat unke karne mein rukaawat nahi bantee’n. Is liye shariyat ne bhi unke liye alag-alag ahkaam tajweez nahi kiye.

Awwal-uz-zikr qism ke ahkaam ke mukallaf sirf mard hain aur unme mukhaatib bhi wohi samjhe jaaenge.

Saani-uz-zikr qism ke ahkaam ki mukallaf sirf aurato’n hain aur unme mukhaatib wohi samjhi jaaengi. Albatta saalis-uz-zikr qism ke dono hi

¹ T: (مُصْداق) Muwaafiq, majaazan, suboot [Urdn]

² T: Scope of work, area of operation [RSB]

³ T: Rozi, rizq, rozgaar [RKT]

⁴ T: (جِهَان بَانی) Hukumat, sultanat, hukumat ki zimmedaari [RKT]

⁵ T: (فِطْرِي) Fitri, zaati, qudrati, khalqi [RKT]

⁶ T: (جُدا گَانَه) Mukhtalif, alag-alag, munfarid, different [RKT]

mukallaf¹ aur dono hi unke mukhaatib samjhe jaaenge.

Imaan o etiqaad, ibadaat aur akhlaqiyaat ki tamaam taalimaat, usi teesri qism mein daakhil hain aur dono hi unke yaksaa'n taur par mukallaf aur mukhaatib hain. Illa ye ke shariyat unme se kisi hukm se kisi ek ko mustasna² karde. Jab tak koi istisna³ kisi sahih daleel (Quran ki aayat ya Sahih Hadees) se saabit nahi hoga, mard o aurat dono'n ke liye ek hi hukm hoga.

Jaise 'اقوموا الصلوة و آتوا الزكوة' Aqeem-us-Salah wa Aaa-tuz-Zakaah mein namaz o zakat ka hukm hai, usme mard o aurat dono shaamil hain. Is liye dono hi uske mukallaf hain aur unka tariqa e adaaigi bhi dono'n ke liye yaksaa'n hoga. Jab tak kisi ek sinf ke liye koi khaas istisna saabit nahi hoga.

Jaese aurat ke liye istisna hai ke haiz o nifaas ke ayyam mein uske liye namaz maaf hai. Namaz mein sar kaa dhaapna uske liye zaroori hai. Imam bhool jaae to Imam ko mutanabbe⁴ karne ke liye mard subhanallah kahe aur aurat tasfeeqh kare (yaani hatheli par hatheli maare, subhanallah na kahe) ya aur bhi jo istisna saabit hai. Usme farq hoga, uske alawa koi farq nahi hoga.

Aye Imaan Waalo! Tum Par Roza Rakhna يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
Farz Kiya Gaya Hai. (Surah Baqara: 183) الصِّيَامُ.

'آمَنُوا' aur 'عَلَيْكُمْ' dono jama muzakkar ke seeghe hain. Iske bawujood uske mukhaatib sirf momin mard hi nahi, momin aurate'n bhi hain. Dono'n ke liye Ramzan ul Mubaarak ke roze farz hain. Illa ye ke kisi ke liye istisna saabit ho. Is hukm e siyaam mein aurat ke liye ye istisna saabit hai ke wo haiz o nifaas ke ayyam mein roze nahi rakh sakti. Iske alaawa wo roze ke deegar ahkaam mein mard ke saath shamil hogi.

¹ T: (مُكَلَّف) Paaband, jis ke zimme koi farz aad ya waajib ho [RKT]

² T: (مُسْتَثْنَى) Alag, judaa [RKT]

³ T: (إِسْتِثْنَا) Alag jaanna, alag karna ya rakhna [RKT]

⁴ T: (مُتَنَبِّه) Aagaah kiya gaya, tambeeh kiya gaya, khabardar kiya gaya [RKT]

Aye Emaan Waalo! Un Kaafiro'n Se Lado, Jo يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ
Tumhare Aas-paas Hain. (Surah Tauba: 123)
يَلُونَكُمْ مِنَ الْكُفَّارِ.

Isme ahle imaan se khitaab karke unko jihad karne ka hukm diya ja raha hai. Lekin ye hukm choonke mard ke daaira-e-amal se taalluq rakhta hai. Is liye is hukm ki mukhaatib momin aurate'n nahi hain. ¹‘وعلى هذا القياس’
deegar ahkaam o masaael hain.

Is buniyaadi nukte ki raushni mein ham arz karenge ke namaz ek ibaadat hai. Uska hukm mard o aurat dono'n ko hai. Dono'n usko adaa karne ke paaband hain. Ye dono'n namaz kis tarah adaa karenge? Bilkul us tarah jis tarah Rasool Allah ﷺ ne usko adaa kiya hai ya adaa karne ka hukm diya hai. Uski adaagi ke tariqe mein dono ke darmiyan koi farq karna jaaez nahi hoga. Siwaae us farq ke, jiski wazaahat Rasool Allah ﷺ ki hadees mein milegi. Aur Hadees e Rasool ﷺ mein hame'n siwaae in furooq² ke aur koi farq nahi milta. Wo farq hasb e zel hain.

- ① Aurat sar dhaanp kar namaz padhe.
- ② Aurat Subhanallah kehne ki bajaee tasfeeq kare.
- ③ Aurat ke liye masjid mein aakar ba-jamat namaz padhna zaroori nahi hai.
- ④ Aurat mardo'n ki imaamat nahi kara sakti.

Is liye Maulana Sakrawi ka ye kehna ke '*Aurato'n ki namaz ka tariqa, bilkul mardo'n ki tarah hona kisi bhi hadees se saraahatan saabit nahi hai*' bada ajeeb hai. Kyounke iski saraahat ki zaroorat hi nahi hai. Jab shariyat ne dono'n ke darmiyan farq kiya hi nahi hai, to saahib e shariyat ye kis tarah farma sakte hain ke aurato'n ka tariqa e namaz bilkul mardo'n ki tarah hai.

Iski misaal is tarah samjhi ja sakti hai, shariyat ne mard aur aurat dono'n ko Ramzan ul Mubaarak ke roze rakhne ka hukm diya hai. Lekin un

¹ T: Isi usool par, isi qiyaas ke mutaabiq [RSB]

² T: (فُرُوق) Do (2) cheezo'n mein farq karna [RKT]

dono'n ke ahkaam ke darmiyan koi farq bayan nahi kiya hai. Iska saaf matlab ye hai ke jis tarah ek momin mard roza rakhega. Bilkul usi tarah ek momin aurat bhi roza rakhegi. Lekin kuch log aurat ke liye mard se mukhtalif ahkaam ghad le'n. Uski daleel unse poochi jaae to wo kahe'n ke aurato'n ke roze rakhne ka tariqa bilkul mardo'n ki tarah hona kisi bhi hadees se saraahatan saabit nahi hota. Imaandaari se farmaiye, ye koi daleel hai? Yaa is 'daleel' se mard o aurat ke darmiyan khud-saakhta farq saabit ho jaaega? Farq to tab saabit hoga, jab aap nusoos e shariyat (Quran e Kareem ya Ahadees) se is farq ko saabit karenge.

Bana-baree'n¹ agar Maulana Masuoof ka ye daawa sahih hota ke *'Khawateen ka tariqa e namaz mardo'n ke tariqe se juda hona bahot si ahadees aur asaar e Sahaaba o Tabaeen se saabit hai'* to phir unko alfaaz ke ye tota-maena udaane ki zaroorat pesh na aati. Lekin choonke unko apni pesh-karda ahadees ki haqiqat ka ilm hai. Go wo apne awaam ko andhere mein rakhe hue hain, is liye wo mukhtalif qism ki sukhan-saazi² par majboor hain.

Teesra daawa unka hai ke chaaro'n aimma e fuqaha is baat par muttafiq hain. Is daawe ko bhi saabit karne ke liye mausoof ne jo kartab dikhaae hain aur jis baazigari ka muzaahara kiya hai, usko ham is maqam par, jab us daawe ki haqiqat par guftagu hogi, waazeh karenge.

Ahadees o Asaar e Sahaaba Ikram ﷺ o Tabaeen ﷺ Ki Asal Haqiqat?

Abh ham sabse pehle un dalaael ka jaaeza lete hain jo unho'n ne ahadees o asaar e Sahaaba Ikram ﷺ ke naam par pesh kiye hain. Leejiye mulaahaza farmaiye aur unki khauf e Ilaahi se be-niyaazi par bhi khoon ke aansu roiye.

¹ T: (بنا بَرِيں) Is liye, is wajah se [RSB]

² T: (سُخَن سازی) Charb-zabaani, baato'n ki chaalaaki, darogh-goi [RKT]

Maulana Sakhrawi Saahab Ke Dalaael?

Pehli Daleel:

Hazrat Ibne Umar رضي الله عنه se poocha gaya ke khawateen Huzoor e Akram ﷺ ke ahed e mubaarak mein kis tarah namaz padhti thee'n. To unho'n ne farmaya ke pehle chaar-zaanu ho kar baeth-ti thee'n, phir unhe'n hukm diya gaya ke khoob simat kar namaz adaa kare'n.

عن ابن عمر رضي الله عنه انه سئل كيف كان النساء يصلين على عهد رسول الله صلى الله عليه وسلم قال كن يتربعن (يتربعن؟) ثم أمرن ان يحتفرن.

(Jaame ul Masaneed: V1 P200)
(Khawateen Ka Tareeqa e Namaz: P38)

Jawab:

Awwalan: Mausooof ne mazkura hawaale ke saath ye pehli hadees pesh ki hai. Isme pehle chaar-zaanu ho kar baethne ka kya matlab aur kya tariqa hai? Isi tarah '*khoob simat kar namaz adaa kare'n*' ka kya matlab hai? Kab simatna? kis tarah simatna? Mausooof ne un cheezo'n ki koi wazaahat nahi ki. Kam-az-kam hamari samajh mein dono baate'n nahi aae'n.

Saniyan: Talaash e bisyaar¹ ke bawujood hame'n ye hadees nahi mili. muhawwala-baala² kitaab mein na deegar mazameen mein. Agar mausoof uska mukammal hawaala pesh kar de'n to ham unke mamnoon honge. Kyouнке jab tak ye kisi kitaab mein nahi milegi. Uski isnaadi haesiyat waazeh nahi hogi aur uski isnaadi haesiyat ki wazaahat ke baghaer ye kisi kaam ki nahi, na ise hadees e rasool ﷺ hi tasleem kiya ja sakta hai. Agar waaqai ye hadees hai to iska maakhaz³ aur hawaala kya hai? Goya pehli daleel hi hawaale aur ate-pate ke baghaer hai. You'n mausoof ki saari kaawish sach-much is sher ki misdaaq hai.

¹ T: (تلاش بـسيار) Bahut ziyaada talaash [RSB]

² T: (مُحوَّلَه) Jiska hawaala diya gaya ho [RKT]

³ T: (ماخذ) Wo jagah jahaa'n se koi cheez akhaz ki jaae, asal, buniyaad [RKT]

Mistri jab pehli eent tedhi rakhe
to deewaar bhi tedhi ho jaati hai.¹

خشتِ اول چوں نہد معمار کج، تاثریامی رود و دیوار کج.

Doosri Daleel:

Hazrat Waael bin Hujr رضی اللہ عنہ famrate
hain ke mujhe Huzoor e Akram ﷺ
ne namaz ka tariqa sikhaaya. To
farmaya ke Aye Wael bin Hujr!
Jab tum namaz shuru karo to
apne haath kaano'n tak uthaao
aur aurat apne haath chahtiyo'n
tak uthaee.

وعن وائل بن حجر رضى الله عنه قال، قال لى
رسول الله صلى الله عليه وسلم: يا وائل بن حجر!
إذا صليت فاجعل يديك حذاء اذنيك والمرأة
تجعل يديها حذاء ثدييها.

(Majma' Zawaad: V2 P103)

(Khawateen Ka Tareeqa e Namaz)

Jawab:

Ye hadees waaqai muhawwala-kitaab mein maujood hai. Lekin waha'n
is hadees ke baad ye alfaaz bhi maujood hain. (wafiyyah²) Umme Yahya
bin Abdul Jabbar (وفيه) ام يحيى بنت عبد الجبار لم اعرفها'. Is riwayat ki sanad mein
ek raawi Umme Yahya bint Abdul Jabbar hai, jise main nahi jaanta.

Mausoof ki ilmi diyaanat dekhiye ke waha'n, jaha'n se unho'n ne naql ki
hai ye saraahat maujood hai ke usme ek raawi majhool³ hai. Iske baad
use Hadees e Rasool ﷺ kehkar bayan kar diya hai. Halaanke jis sanad
mein ek raawi bhi majhool ho, wo hadees na-qaabil e hujjat hoti hai.
Usko istidlaal mein pesh kiya hi nahi ja sakta. Aur ye usool mausoof ko
bhi maaloom hai. Isi liye unho'n ne ye chaabuk-dasti⁴ ki, ke saahib e
kitaab Allama Haethami رحمته اللہ علیہ ne to uski isnaadi haesiyat ko waazeh kar
diya. Lekin mausoof ne use hazaf⁵ kar diya. Aise hi logo'n ke liye kaha
gaya hai

Hain Kawaakib Kuch, Nazar Aate Hain Kuch

Dete Hain Dhoka Ye Baazigar Khula

¹ T: Ye tarjuma mera izaafa hai [RSB]

² T: (وفيه) Us mein, usi mein [RSB]

³ T: (مجهول) Naa-maaloom, ghair-maaroof, jaahil, bewaqaof [RKT]

⁴ T: (چابک دستی) Kaarigari mein mahaarat, mahaarat e fann [RKT]

⁵ T: (خذف) Lafz se kisi harf ya ibaat se kisi lafz ke giraa dene ko hazaf kehte hain [RKT]

Isey hadees e rasool ﷺ kehna aur isse masla saabit karna badi deeda-dileri aur nihayat shooq-chashmaana jasaarat hai. Ye unhi ka kaam hai, jinke hausle hain ziyaada.

Teesri Daleel:

Rasool Allah ﷺ do (2) aurato'n ke paas se guzre jo namaz padh rahi thee'n. Aap ﷺ ne unko dekh kar farmaya ke jab tum sajda karo to apne jism ke baaz hisso'n ko zameen mein chimta do, is liye ke un mein aurat mard ki maanind nahi hai.

عن يزيد بن حبيب ان رسول الله صلى الله عليه وسلم مرّ على امرأتين تصليّان فقال اذا سجدتما فضمما بعض اللحم الى الارض فان المرأة ليست في ذلك كالرجل.

(Sunan al Baheqhi: V2 P223; E'elaa as Sunan ba-hawaala Maraseel Abu Dawood: V3 P19)

Jawab:

Ye riwayat mursal hai aur wo bhi sanadan sahih nahi. Awwal to mohaddiseen ke nazdeek mursal riwayat hi na-qaabil hujjat hoti hai. Kyounke usme taabai Rasool Allah ﷺ se baraah e raast riwayat karta hai. Halaanke usne to Nabi ﷺ se wo hadees nahi suni hoti. Us taabai ne wo hadees kisse suni? Iska wo zikr nahi karta. Isme bhi Yazid bin Habeeb taabai hai, lekin wo Rasool Allah ﷺ se bayan kar raha hai. Darmiyan ke waaste ka wo zikr hi nahi kar raha. Isi liye mohaddiseen mursal riwayat ko munqata¹ bhi kehte hain aur munqata riwayat na-maqbool hoti hai. Alaawa-azee'n² isme ek raawi Saalim hai, jo matrook hai. Bana-baree'n³ ye riwayat bhi mohaddisaana usool ki raushni mein na-qaabil e etebaar aur na-qaabil e hujjat hai. Isi liye khud Imam Bayhaqi رحمه الله ne bhi ise munqata kehkar apni kitaab mein naql kiya hai.

Chauthi Daleel:

Hazrat Abdullah bin Umar رضي الله عنه famrate hain ke Huzoor e Akram ﷺ ka irshad hai ke namaz ke

عن عبد الله بن عمر رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم اذا جلست المرأة

¹ T: (مُنْقَطِع) Qata, toota hua, juda, ruka hua, band [RKT]

² T: (علاؤه آزين) Iske alaawa [RSB]

³ T: (بنا بزين) Is liye, is wajah se [RSB]

daruan jab aurat baethe to apni ek raan ko doosri raan par rakhe aur jab sajda mein jaae to apne pet ko apni dono raano'n se milaale. Is tarah ke usse ziyaada se ziyaada satar ho sake aur Allah Ta'ala uski taraf dekhte hain aur farishto'n se farmate hain ke aye farishto'n! tum gawaah raho, maine is aurat ki bakhshish kardi.

للصلوة وضعت فخذهما على فخذهما الاخرى و
اذا سجدت الصقت بطنها في فخذيها كما سترما
يكون لها وان الله تعالى ينظر اليها ويقول يا
ملائكتي اشهدكم اني قد غفرت لها.

(Khawateen Ka Tareeqa e Namaz: P40-41)

Jawab:

Subhanallah! Is hanafi tariqa e namaz ki kitni fazilat hai? Lekin Maulana Sakhravi Saahab ne itni 'ahem hadees' ka koi hawaala hi nahi diya aur ise baghaer hawaale ke is kitaab mein naql kar diya hai. Aesa kyou'n kiya gaya hai? Hamare khayal mein iski wajah is ka Hadees e Rasool ﷺ na hona hai. Kyouнке ye riwayat Sunan Kubra lil Bayhaqi mein maujood hai. Lekin Imam Bayhaqi رحمه الله ne iski baabat kaha hai: 'لا يحتج بامثالها' *"ye sakht zaeef hai, is jaisi riwayat se istedlaal nahi kiya ja sakta"*. Iske baad unho'n ne is riwayat ke sabse ahem raawi Abu Mutee bin Abdullah ki baabat kaha hai: *"Is ki hadeese'n waazeh taur par zaeef hoti hain aur iski aksar riwayat-karda hadeeso'n ki mutaaba-at¹ nahi ki jaati. Isey Imam Yahya bin Maeen waghaera ne zaeef qaraar diya hai"*.

Is riwayat ki baabat ye saari tafseel usi jagah par maujood hai. Jis jagah se ise naql kiya gaya hai aur wo hai Imam Bayhaqi ki Sunan-e-Kubra. (V2 P222-223 [old edition]; V2 P314-315 [new edition])

Lekin Maulana Sakhravi Saahab ne iska hawaala dena hi munaasib nahi samjha. Iski wajah wohi hai jo ham ne bayan ki.

Paachwee'n Daleel:

Huzoor e Akram ﷺ ka irshad hai عن ابي هريرة رضى الله عنه قال قال رسول الله
(ke agar namaz ke dauran koi

¹ T: (مُتَابَعَتْ) Paerawi, ittiba, taabedaari, farmabardaari [RKT]

aesa amr pesh aajaae jo namaz mein khaarj ho to) mardo'n ke liye ye hai ke wo tasbeeh kahe'n aur aurate'n sirf taali bajaee'n.

صلى الله عليه وسلم التسيح للرجال والتصفيق للنساء.

(Tirmizi: P85 (Saeed Company); Muslim: V1 P181)

Jawab:

Ye hadees Sahih hai. Is liye isme jo mard aur aurat ke liye jo farq batlaaya gaya hai us par amal karna zaroori hai. Lekin ye us soorat mein hai ke jab aurate'n bhi masjid mein mardo'n ke saath jamat ke saath namaz padhe'n. Jaise Nabi ﷺ ke zamaane mein aurate'n bhi Masjid e Nabawi mein aakar jamat ke saath namaz padhti thee'n. Mardo'n ki safe'n aage hoti thee'n aur aurato'n ki safe'n peeche.

Is hadees mein Nabi ﷺ ne hukm diya hai ke imam bhool jaae to use mutanabbe¹ karne ke liye mard subhanallah kahe'n aur mardo'n mein se koi na bole to aurate'n taali bajaa kar Imam ko mutanabbe kare'n. Lekin ham Maulana Sakhravi Saahab se poochte hain ke kya wo is hadees ko maante hain? Hamara daawa hai ke wo is Sahih Hadees ko nahi maante. Kyounke is hadees ko maanne ka matlab ye hai ke aurato'n ko bhi masjid mein aakar namaz ba-jamat padhne ki ijaazat ho. Nabi ﷺ ne to ye ijaazat di hai, isi liye aapne mazkoora hukm bhi bayan farmaya.

Lekin fiqa hanafi mein ye ijaazat hi nahi hai ke aurat majid mein aakar ba-jamat namaz padhe. Jab aesa hai to iska waazeh matlab hai ke ahnaaf is hadees ko nahi maante. Lekin Ahle Hadees Alhamdulillah maante hain.

Chatthi Daleel:

Imam Bukhari رحمه الله ke ustad Abu Bakr bin Abi Shaiba famrate hain ke maine Hazrat Ataa se suna ke unse aurat ke baare mein poocha gaya ke wo namaz mein haath kaese uthaae? To unho'n ne

قال ابو بكر بن ابي شيبة سمعتُ عطاء سئل عن المرأة كيف ترفع يديها في الصلاة قال حذو ثدييها (وقال ايضا بعد اسطر) لا ترفع بذلك يديها كالرجل و اشار فخفض يديه جداً وجمعها

¹ T: (مُتَنَبِّه) Agaah kiya gaya, tambeeh kiya gaya, khabardar kiya gaya [RKT]

farmaya ke apni chathiyo'n tak aur farmaya namaz mein apne haatho'n ko us tarah na uthaae, jis tarah mard uthaate hain aur unho'n ne is baat ko jab ishaara se batlaaya to apne haatho'n ko kaafi past kiya aur un dono'n ko acchi tarah milaaya aur farmaya ke namaz mein aurat ka tariqa mardo'n ki tarah nahi hai.

اليه جدا وقال ان للمرأة هيئة ليست للرجل.
(Khawateen Ka Tareeqa e Namaz: P41-42)
(Musannaf Ibne Abi Shaiba: V1 P239)

Jawab:

Ye do (2) asar hain, yaani Taabai ke 2 qaul hain. Lekin Maulana Sakhrawi Saahab ne un dono ko ek (1) bana kar pesh kiya hai. Halaanke in dono'n asaro'n ki sanad alag-alag hai. Mausooof ne unki sanad hazaf kardi hai. Taake unki asal haqiqat waazeh na ho sake. Isse qabl un riwayaat mein bhi unho'n ne talbees¹ aur kitmaan² se kaam liya tha, jo unho'n ne Ahadees e Rasool ﷺ ke naam se pesh kee'n. Jinki haqiqat ham waazeh kar aae hain.

Is silsile mein bhi pehli guzaarish ye hai ke jab mard o aurat ke darmiyan wo farq, jo mausoof bayan karte hain, kisi bhi Sahih Hadees se wo saabit nahi kar sake. To kisi Sahaabi yaa Taabai ke qaul se wo kis tarah saabit ho sakta hai? Doosri baat ye hai ke sanad ke etebaar se bhi ye dono'n qaul zaeef hain.

Pehle qaul ki poori sanad is tarah hai: 'حدثنا هشيم قال انا شيخ لنا قال سمعت عطاء' "Abu Bakr bin Abi Shaiba kehte hain ke: 'Hame'n Hasheem ne bayan kiya', Hasheem ne kaha: 'hame'n hamare ek shaikh (ustaad) ne khabar di', us Shaikh ne kaha: 'maine Ataa se suna'... is silsila e sanad se waazeh hai ke Abu Bakr bin Abi Shaiba (Saahib e kitaab Al Musannaf Ibne Abi Shaiba) ne ye baat Hazrat Ataa (Taabai) se nahi suni. Jabke Maulana Sakhrawi Saahab ne likha hai: '*Imam Bukhari* رحمه الله ke ustad Abu Bakr bin

¹ T: Dhoka, fareb, jhoot [RSB]

² T: (كَيْثْمَان) Makhfi rakhna, parda daalna [RKT]

Abi Shaiba farmate hain ke maine Hazrat Ataa se suna'..."

Darmiyan ke 2 waaste mausoof ne chodh diye. Hasheem aur uske 'ek shaikh' ka Ataa se sunne waale wo Shaikh hain naake Abu Bakr bin Abi Shaiba. Ab wo Shaikh kaun hain? Aur wo kaese hain? Siqa hain ya Zaeef? Jab tak us 'shaikh' ki baabat ye tafseel maaloom nahi hogi, ye qaul Zaeef aur paaya etebaar se saaqit¹ hoga.

Doosre asar ki sanad hai: 'حدثنا محمد بن بكر عن ابن جريج قال قلت لعطاء...' "Saahib e Kitaab (Al Musannaf) Imam Abu Bakr bin Abi Shaiba kehte hain ke hame'n Muhammad bin Bakr ne bayan kiya, Unho'ne Ibne Juraij se, Ibne Juraij ne kaha, maine Ataa se kaha...". Aage wo qaul hai jo Sakhrawi Saahab ne naql kiya hai.

Isme Ibne Juraij agarche siqa raawi hain. Lekin mohaddiseen ne uski baabat 2 baato'n ki saraahat ki hai. Ek to ye ke Ibne Juraij agar kahe: 'سَمِعْتُ' sametu 'maine suna'. Ya 'سَأَلْتُ' sa-altu 'maine sawaala kiya'. Ya 'أَخْبَرَنِي' akhbarni 'usne mujhe khabar di'. To wo riwayat Sahih hai. Lekin jab wo kahe ke 'falaan ne kaha'. Ya 'mujhe khabar di gai hai' to aesi riwayat munkar² hain.

Doosre Imam Abu Bakr kehte hain ke: "Maine Imam Ali bin Madeeni ki kitaab mein dekha, maine Yahya bin Saeed se Ibne Juraij ki us hadees ki baabat poocha jo wo Hazrat Ataa se a'an (عن) se riwayat kare? To unho'n ne kaha: 'Wo hadees Zaeef hai'". "Maine Yahya se kaha: Wo usey 'أَخْبَرَنِي' akhbarni ke lafz se riwayat karta hai, unho'ne kaha phir bhi wo kuch nahi, Ataa se bayan karda wo sab riwayat zaeef hain". (Tehzeeb ul Kamal lil Mizzi: V12 P60-63 (Darul Fikr, Beirut, Lebanon))

Is saraahat ki roo se ye doosra asar (qaul e taabai) bhi ghair-sahih hai. Kyounke ye ek to lafz 'قال' 'qaal' se hai. Doosrey ye Ataa se bayan karta hai aur Ibne Juraij ki wo riwayat jo Ataa se kare, 'chaahe 'أَخْبَرَنِي' akhbarni se hi kare' wo kisi kaam ki nahi.

Alaawa-azee'n isi baat aur usi safha par doosra asar aur hai. Unse aurat

¹ T: (ساقط) Mustarad, matrook, [FL]

² T: (مُنْكَر) Kharaab, khota, bura, ghair-sharai [RKT]

ke liye bhi haatho'n ko kaandho'n tak uthaane hi ka isbaat hota hai, mulaahaza farmaiye!

Hazrat Abd-Rabbihi bin Zaitoon kehte hain:

Maine Hazrat Umme Darda رضي الله عنها ko dekha ke jab wo namaz shuru kartee'n to apni hatheliya'n apne kandho'n tak uthaatee'n. Aur jab

رَأَيْتُ امَّ الدَّرْدَاءِ تَرْفَعُ كَفَّيْهَا حَذْوَ مَنْكِبَيْهَا حِينَ تَفْتَتِحُ الصَّلَاةَ فَإِذَا قَالَ الْإِمَامُ 'سَمِعَ اللَّهُ لِمَنْ حَمْدَهُ رَفَعَ يَدَيْهَا' قَالَتْ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ.

Imam (ruku se uthte hue) Samee

Allahu Liman Hamida

'سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ' kehta to apne

haath (kandho'n tak) uthaatee'n

(yaani Raful Yadain kartee'n) aur

kehtee'n: 'اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ'

Allahumma Rabbana Lakal Hamd.

Dekhiye is asar mein ek sahaabiya ka wo amal bayan ho raha hai, jisme Ahle Hadees ke mauqif ki waazeh taaeed hai.

Doosra asar hai. Isme Imam Auzaai, Imam Zohri se riwayat karte hain ke Imam Zohri ne kaha: 'تَرْفَعُ يَدَيْهَا حَذْوَ مَنْكِبَيْهَا' "Aurat apne haath apne kandho'n tak uthaae". Isme bhi Ahle Hadees hi ki taaeed hai. Ye dono'n asar Musannaf Ibne Ibi Shaiba ke usi safhe par maujood hain, jinse Hadees e Rasool ﷺ 'صَلُّوا كَمَا رَأَيْتُمُوْنِي أُصَلِّي' ki taaeed hoti hai.

Alaawa-azee'n Sahih Bukhari mein Hazrat Umme Darda رضي الله عنها ka ye amal bhi maujood hai ke wo namaz mein mardo'n hi ki tarah baethhti thee'n. Hazrat Umme Darda رضي الله عنها apni namaz mein us tarah baith-ti thee'n jaese mard baith-te hain aur wo faqiha thee'n. (Bukhari: Al Azaan: H826 [ke baad])

Isse muraad tasshahud mein baethne ki kaefiyat hai. Yaani tasshahud waghera mein aurat aur mard dono'n mein se koi bhi chaar-zaanu nahi baethega. Balke dono'n hi sunnat ke mutaabiq baethenge aur sunnat ke mutaabiq baethna kis tarah hai? Wo Imam Bukhari ne is baab ke tahat ahadees se bayaan kiya hai aur wo ye hai ke pehle tasshahud mein baeth kar daae'n paer ko khada rakhna aur baae'n paer ko andar ki taraf

modhna hai. Aur aakhri tasshahud mein baae'n paer ko aage nikaalna hai aur daae'n paer ki khada rakhna aur chootado'n par baethna hai. Isko hadees mein Tawarruk 'تَوَرُّكُ' se tabeer kiya gaya hai.

Is ko Imam Bukhari رحمه الله ka Tarjumatul Baab mein lane se maqsad ye waazeh karna hai ke is masle mein mard aur aurat ke darmiyan koi farq nahi hai.

Saatwee'n Daleel:

Hazrat Ali رضي الله عنه se riwayat hai ke farmaya jab aurat sajda kare to suraen ke bal baethe aur apni raano'n ko milaale.

حدثنا ابو الاحوص عن ابى اسحاق و عن الحارث عن على رضى الله عنه قال اذا سجدت المرأة فلتحتفز ولتضم فخذيتها.

Aathwee'n Daleel:

Hazrat Ibne Abbas رضي الله عنه se aurat ki namaz ke mutaalliqa poocha gaya to farmaya ke (sab aazaa ko) milaale aur suraen ke bal baethe.

عن ابن عباس رضى الله عنه انه سئل عن صلاة المرأة فقال تجتمع و تحتفز.

(Khawateen Ka Tareeqa e Namaz: P42-43)

Jawab Daleel Number 7 aur 8:

Hazrat Ali رضي الله عنه ka pehla asar Sunan Bayhaqi ke hawaale se naql kiya gaya hai. Lekin waha'n 'فلتضم فخذيتها' ke alfaaz hain 'فَلْتَحْتَفِزْ' nahi hai. Saniyan is riwayat mein Hazrat Ali رضي الله عنه se riwayat karne waala Haaris bin Abdullah al-Aaur hai. Jiski baabat Haafiz ibne Hajar رحمه الله ne kaha hai ke ye rafz¹ ke saath muttahaam² hai. Alaawa-azee'n uski hadees mein zof hai aur baaz mohaddiseen ne usko kazzaab kaha hai. (Taqreeb & Tehzeeb al Kamaal tarjuma: Haaris bin Abdullah al Aaur) Goya ye asar sanad ke etebaar se zaeef aur na-qaabil e hujjat hai.

Aathwaa'n asar Hazrat Ibne Abbas رضي الله عنه ka hai, jiska koi hawaala darj nahi. Hame'n apne taur par kuch mazaan³ dekhe, lekin ye asar nahi mila.

¹ T: (رَفْضٌ) Firqa raafzi ka maslak, raafzi hone ka amal, shia hona [RKT]

² T: (مُتَّهَمٌ) Jis par tohmat lagaai jaae, jis par ilzaam lagaaya jaae [RKT]

³ T: (مَظَانٌ) Gumaan karne ki jaghe'n, muqamaat e zann o gumaan [RKT]

Zaahir baat hai aٹse asar ki kya haesiyat hai? Alaawa-azee'n isme kis kaefiyat ka bayaan hai? Uski bhi wazaahat nahi. Arbi ke jo alfaaz hain, uska tarjuma to hai: *"Wo mujtama ho jaae aur sukad jaae"*. Lekin wo kab mujtame ho aur kab sukdey? Iski koi wazaahat nahi hai. Maulana Sakhravi Saahab ne iska tarjuma kiya hai: *"(Sab aazaa ko) milaale aur suraen ke bal baethe"*.

Lekin ye tarjuma alfaaz se mutaabaqat nahi rakhta. Behrehaal tarjuma aur uske mafhoom par bahes to baad ki baat hai. Pehle is ka hadees ya Saahabi ka asar (qaul) hona to saabit kiya jaae.

Sajdey Ki Kaifiyat Ke Bare Mein Bilkul Waazeh Farmaan e Rasool ﷺ Aur Amal e Nabawi ﷺ:

Mazkura ghair-mustanad asaar e Sahaaba Ikram رضی اللہ عنہم ke muqaable mein Rasool Allah ﷺ ka farmana dekhiye, jis mein nihaayat waazeh alfaaz mein sajde ki mazkoora kaefiyat se mana farmaya gaya hai. Jiska isbaat ahnaaf ki taraf se aurato'n ke liye kiya ja raha hai. Zara mulaahaza farmaiye. Rasool Allah ﷺ ne farmaya:

Sajde mein etedaal ikhtiyaar karo
aur tumme se koi shakhs apne
baazu (zameen par) is tarah naa
bichaae jaese kutta bichaata hai.

اَعْتَدِلُوا فِي السُّجُودِ : وَلَا يَنْبَسِطُ أَحَدُكُمْ ذِرَاعَيْهِ
إِنْ بَسَطَ الْكَلْبِ.

(Bukhari: Kitab ul Azan: H822; Muslim: As
Salah: H493)

Is hadees mein Nabi ﷺ ne musalmano ko khitaab karke sajde ki haalat mein apne baazuo'n ko zameen par bichaane se na sirf mana farmaya, balke is tarah karne ko kutte ke baethne ke saath tashbeeh di. Aap ﷺ ke is khitaab mein mard aur aurat dono shaamil hain. Haa'n agar aurato'n ke liye sajde ki alag kaefiyat hadees se saabit hogi, to phir aurate'n usme shaamil nahi hongy. Lekin kisi bhi hadees mein aurato'n ke liye sajde ke ahkaam mardo'n se alag aur mukhtalif bayan nahi kiye gae hain. Jaesa ke guzishta guftagu se waazeh hai.

Is hadees par Imam Bukhari aur Muslim mein Imam Nawawi رحمه الله ne jo baab baandhe hain, usse sajde ki kaefiyat bilkul waazeh ho jaati hai. Imam Bukhari رحمه الله ne is hadees se pehle Hazrat Abu Humaid Saadi رحمه الله ki

hadees se, jisme unho'n ne Nabi ﷺ ki poori namaz Sahaaba Ikram ke ek majmua mein bayan farmai, sajde ki kaefiyat waala tukda bayan kiya hai.

Abu Humaid رضي الله عنه ne kaha:

Nabi ﷺ ne sajda kiya aur apne haath (zameen par is tarah rakhe ke) wo na biche hue the aur na pehluo'n ke saath mile hue the.

وقال ابو حميد : سجد النبي صلى الله عليه وسلم ووضع يديه غير مفترش ولا قابضهما.
(Bukhari)

Imam Nawavi ne Sahih Muslim mein is hadees par jo baab baandha hai, jo pehle hawaale mein darj hai. Usse sajde ki matlooba kaefiyat bilkul waazeh ho jaati hai. Iska tarjuma hasb e zel hai: "Sajde mein etidaal ka bayan. Nez sajde mein dono'n hatheliyo'n ko zameen par rakhne, kohniyo'n ko pehluo'n se buland rakhne aur pet ko dono'n raano'n se uthaakar rakhne ka bayaan".

Sajde mein etedaal ka kya matlab? Haafiz ibne Hajar رحمته الله ne kaha: yaani "'afraash' 'افتراش' (baazu zameen par bicha dene) aur 'qabz' 'قبض' (kohniyo'n ko pehluo'n ke saath milaane) ke darmiyan etidaal o tawassut ikhtiyaar karo". Aur Imam Ibne Daqeeq al Eid kehte hain: "Yaha'n etedaal se muraad shayad sajde ko us haeat¹ aur kaifiyat ke mutaabiq karna hai, jiska hukm diya gaya hai". (Fath-ul-Baari: V2 P390 (Darussalam, Riyadh))

Is mukhtasar tafseel se Nabi ﷺ ke sajde ki kaefiyat bhi waazeh ho jaati hai aur aapka wo hukm bhi, jis mein Aap ﷺ ne bila-tafreeq mard o aurat, sabko usi tarah sajda karne ka hukm diya hai, jaese Aap ﷺ khud kiya karte the.

Be-Buniyaad Daawa:

Mazkoora 8 'dalaal' zikr karne ke baad (jinki haqiqat hamne waazeh kardi hai) Maulana Sakhravi Saahab farmate hain: "*Mazkoora baala ahadees aur asaar e Sahaaba Ikram ﷺ o Tabaeen ﷺ se aurato'n ki*

¹ T: (بَيِّنَات) Zaahiri banaawat, oopri saakht, soorat, shakl, huliya [RKT]

namaz ka tariqa mardo'n ki namaz se waazeh taur par mukhtalif hona saabit hua. Abh is baare mein aimma e fiqa ke maslak ko mulaahaza farmae'n". (Khawateen Ka Tareeqa e Namaz: P43)

Lekin ham arz karenge ke ahadees to kujaa¹, mausoof masla zer e bahes mein ek (1) hadees bhi pesh nahi kar sake. Ahadees ke naam par unho'n ne jo kuch pesh kiya hai, unhe'n ahadees kehna aur ahadees baawar karaana jahannam ki waeed ka mustahiq banna hai. Is liye ham poore ikhlaas aur khair-khwahaana jazbe se arz karenge ke unka maslak kisi hadees par qatan mabni² nahi hai. Wo is masle mein hadees ka hawaala dena chod-de'n aur ye baawar karaana tark karde'n ke ahnaaf ka ye masla ahadees ke mutaabiq hai. Yehi soorat e haal asaar e Sahaaba Ikram رضي الله عنه o Taabaeen رضي الله عنهم ki hai ke sanad ke etebaar se wo bhi zaeef aur na-qaabil e hujjat hain.

¹ T: Urdu mein mauqa-o-nisbat par hairat zaahir karne ke liye istemaal hota hai [RKT]

² T: (مَبْنِي) Munhasir, qaaem, based on, depend [RKT]

Aalam e Arab Ke Hanafi Ulama Ki Ilmi Diyaanat Ya Eteraaf e Ijaz:

Guzishta chand saalo'n mein aalam e arab se 3 kitaabe'n chap kar aai hain. Teeno'n kitaabo'n ka mauzu ye hai ke Hanafi Fiqa ke saare masaael Quran o Hadees ke mutaabiq hain. Teeno'n muallifeen ne is baat ke isbaat par poora zor sarf kiya hai. Hamne un teeno'n kitaabo'n mein mard o aurat ki namaz ke farq ke dalaael mein bataur e khaas koshish karke dekhe. Kyouнке teeno muallifeen ka maqsad hi is taassur ya haqiqat ki nafi karna hai ke fiqa hanafi ka koi masla Quran ya Hadees ke khilaaf hai. Lekin teeno'n kitaabe'n dekhne ke baad hame'n sakht maayoosi hui. Kyouнке teeno ne mard o aurat ki namaz ke darmiyan farq to bayan kiya hai, lekin siwaae ek mursal¹ riwayat ke aur koi hadees unme se kisi ne bayan nahi ki. Sabne sirf ek aqli daleel ka sahaara liya hai ke aurat ke liye isme parda ziyaada 'اَسْتَر' hai.

Iska saf matlab ye hai ke aalam e arab se taalluq rakhne waale hanafi ulama ne is baat ko tasleem kar liya hai ke is masle mein koi hadees nahi hai. Agar hoti to yaqeenan wo use pesh karte. Kyouнке unka to maqsad e taleef hi hanafi fiqa ke masaael ko Quran o Hadees ke mutaabiq saabit karna hai.

Doosri baat ye waazeh hui ke arab ke hanafi ulama, hind o pak ke hanafi ulama ke muqaable mein ameen aur diyaanat-daar hain. Un arabi ulama ki ye zaroorat thi ke wo aurato'n ke hanafi tariqa e namaz ko hadees se saabit karte. Lekin choonke waaqia ye hai ke hadees ki kitaabo'n mein aesi ek bhi Sahih Hadees nahi hai. Is liye unho'n ne sire se koi hadees hi pesh nahi ki. Unke bar-aks hamare hind o paak ke murassa o muqatta'², ashaab e jubba o dastaar ulama, amaanat o diyaanat e ilmi se aari³ hain aur ifta o hadees ki masnad par baith kar jhooti aur bilkul zaeef (be-sar o paa riwayat) ko ahadees baawar karne par apna zor e qalam sarf kar rahe hain. Fainna lillahi wainna ilaihi rajioon

Kya ye wohi yahoodiyana talbees nahi hai, jiska zikr Quran mein Allah

¹ T: (مُرْسَل) Wo hadees jis ka raawi taabai ho aur jis ka silsila kisi sahaabi se na chala ho [RKT]

² T: (مُرْصَع) Aaraasta, muzaaiyyan, saji hui [RKT], (مُقَطَّع) Mohazzab, shaista, [RKT]

³ T: (عارى) Khaali, mehroom [RKT]

Tabaarak wa Ta’ala ne in alfaaz mein kiya hai.

Halaakt Hai ‘n Logo’n Ke Liye Jo Apne
Hatho’n Se Kitaab Likhte Hain Aur Phir
Kehte Hain Ye Allah Ki Taraf Se Hai.

اللَّهُ. (Surah-al-Baqara: 79)

Pehli Kitaab Aur Iska Ta’aruf:

Behrehaal abh un teeno kitaabo’n ke naam (ma mukammal taaruf) aur unke iqtibasaat mulaahaza farmae’n. Unme se ek kitaab hai, jiska naam hai:

"الْفِئَةُ الْحَنَفِيَّةُ فِي تَوْبِهِ الْجَدِيدِ صِيَاغَةً جَدِيدَةً وَمُيَسَّرَةً لِلْأَحْكَامِ الشَّرْعِيَّةِ عَلَى مَذْهَبِ
الْإِمَامِ أَبِي حَنِيفَةَ مَعَ ذِكْرِ الدَّلِيلِ مِنَ الْكِتَابِ وَالسُّنَّةِ". (5 Volumes)

Iska tarjuma hasb e zel hai: “Fiqa Hanafi Nae Qaalib Mein – Imam Abu Hanifa رحمته الله Ke Mazhab Ke Mutaabiq Sharai Ahkaam Ki Tasheel¹ Aur Araaish e Noo, Kitab o Sunnat Ke Dalaael Ke Sath”. Is kitab ki 5 jild hain.

Musannif ka naam hai: Abdul Hameed Mahmood Tahmaaz, Matbooa Ad-Daar-ush-Shaamiya, Beirut (First Print: 1998)

Is kitaab ke muallif ne mard o aurat ki namaz ke darmiyan 5 farq bayan kiye hain. Wo likhte hain, ham sirf tarjuma pesh kar rahe hain:

“Namaz Ki Pehli Sunnat: Takbeer e tehreema se pehle Raful Yadain karna, mard kaano’n ke baraabar tak dono’n haath uthaaye aur aurat kandho’n ke baraabar tak. Is liye isme aurat ke liye ziyaada parda hai”.

Barre-sagheer ke ulama e ahnaaf chaati tak haath uthaana bayan karte hain. In saahib ne kaandho’n tak bayan kiya hai. Behre-haal daleel ke taur par musannif ne jo hadees pesh ki hai, uska tarjuma hasb e zel hai.

“Maalik bin Huwairis رحمته الله se riwayat hai ke Rasool Allah ﷺ jab Allahu Akbar kehte, to apne dono’n haath apne kaano’n ke baraabar tak

¹ T: (تسهيل) Aasaani, sahoolat, kaam ko aasaan karna [RKT]

uthaate”. (Muslim: H391; Al Fiqha al Hanafi Fee Thauba al Jadeed: V1 P215)

Ye daleel to mardo’n ke Raful Yadain karne ki ho gai. Lekin aurate’n kis daleel ki roo se kandho’n tak Raful Yadain kare’n? Ye daleel faazil musannif ne pesh nahi ki.

Doosra farq: *“Namaz ki chauthi sunnat ye hai ke mard apna daaya’n haath baae’n haath par naaf ke neeche rakhe aur aurat apne haath apni chaatiyo’n ke neeche seene par rakhe, baghaer haatho’n ke pakde, balke hatheli ke oopar hatheli rakhe. Is liye ke isme uske liye ziyaada parda hai”*.

Iski daleel mein hasb e zel hadees pesh ki hai: “Sahal bin Saad رضي الله عنه bayan karte hain ke logo’n ko hukm diya jaata ke namaz mein mard apna daaya’n haath apne baae’n baazu par rakhe’n”. (Bukhari: H740)

Is hadees mein mard ke liye is hadd tak to daleel hai ke wo haalat e qiyaam mein apna daaya’n haath apne baae’n baazu par rakhe. Lekin wo ye haath jism ke kis hisse par rakhe? Iski koi saraahat nahi. Uske liye faazil musannif ne Musnad Ahmad aur Abu Dawood ke hawaale se zer e naaf waala Hazrat Ali رضي الله عنه ka asar naql kiya hai. Lekin uski baabat khud hi saraahat kardi hai ke uski sanad mein kuch guftagu hai. (وفي سندہ مقال). (Al Fiqha al Hanafi Fee Thauba al Jadeed: V1 P217)

Lekin aurat ke liye haath baandhne ka jo tariqa bayan kiya gaya hai, uski koi daleel siwaae astar ‘اَسْتَر’ (ziyaada baa-parda) hone ke koi aur bayan nahi ki.

Teesra Farq: *“Mard ruku mein mazbooti se apne haatho’n se apne ghutno’n ko pakadle aur kamar ko todh-de. Yaani usey hamwaar rakhe, na wo oonchi ho na neechi. Ek riwayat mein hai ke apne dono’n haath apne ghutno’n par mazbooti se rakh le. Ek aur riwayat mein hai ke apni ungliya’n kushaada karle. Ye saare ahkaam mardo’n ke liye hain. Lekin aurat apne hatho’n ki ungliyo’n ko kushaada kare na apne ghutne pakde, balke apni ungliyo’n ko milaale aur apne hatho’n ko apne ghutno’n par rakhe aur apne ghutno’n ko kham de, aur apne baazuo’n ko apne saath mila kar rakhe. Is liye is mein uske liye ziyaada parda hai”*. (Al Fiqha al Hanafi Fee Thauba al Jadeed: V1 P221)

Chautha Farq: Mard ke liye sajdey ki kaifiyat bayan karne ke baad likha hai “lekin aurat sajda simat kar aur dabak kar karey, apne pet ko apni raano’n ke saath milaale aur apne baazuo’n ko bhi pehluo’n ke saath milaale. Is liye ke aurat ke maamle ki buniyaad satar (pardey) par hai. Banaa-baree’n iske haq mein wo tariqa sunnat hai jo sabse ziyaada pardey waala tariqa hai”.

Iski daleel ye mursal riwayat hai (jo pehle guzar chuki hai) jisey Imam Bayhaqi رحمه الله ne bhi munqate hadees kehkar naql kiya hai. “Yazeeb bin Abi Habeeb (tabai) bayan karte hain ke Nabi ﷺ 2 aurato’n ke paas se guzrey, jo namaz padh rahi thee’n. Aap ﷺ ne famraya: Jab tum sajda karo to apna kuch gosht (yaani pet) zameen se milaa liya karo, is liye ke aurat is maamle mein mard ki tarah nahi hai”. (Abu Dawood fil Maraseel; Al Fiqha al Hanafi Fee Thauba al Jadeed: V1 P223)

Paachwaa’n Farq: *“Aqhri tasshahud mein baethne ki baabat Hazrat Abu Humaid Sa’adi رحمه الله ki hadees mein bayan kiya gaya hai ke Nabi ﷺ apna baaya’n paer aage nikaal lete aur daaya’n paer khada rakhte aur apni suraeno’n (chootado’n) par baeth jaate. Isko tuwarruk karke baethna kehte hain”*. Ye Sahih Bukhari ki riwayat hai. *Lekin Al Fiqa al Hanafi Fee Thauba al Jadeed ke muallif ne ise Muztarib ul Asnaad wal Matan¹ kehkar rad kar diya hai. Goya unke nazdeek mard aakhri tasshahud mein bhi tasshahud e awwal hi ki tarah baethega. Iske baad wo likhte hain: “Lekin aurat aakhri tasshahud mein Tawarruk karke apne chootado’n par baethe (yaani jisko Sahih Hadees ke bawujood mardo’n ke liye radd kar diya gaya hai, ab use aurato’n ke liye aql ki buniyaad par saabit kiya ja raha hai) Aur raan ko unpar rakhle aur apne paero’n ko daae’n chootad ke neeche se baahar nikaal le. Is liye ke ye uske liye ziyaada ba-parda hai”*. (Al Fiqha al Hanafi Fee Thauba al Jadeed: V1 P226)

Is hanafi aalim ne aurat ke liye 5 farq bayan kiye hain aur kisi bhi farq ke liye koi hadees sire se pesh hi nahi ki. Sirf sajde ki kaifiyat ke liye ek mursal riwayat pesh ki hai, jo mohaddiseen ke nazeek na-qaabil e hujjat

¹ T: ‘مضطرب الاسناد والمتن’ Aam-fahem andaaz mein iske maane hue: Is hadees par etemaad nahi kiya jaa sakta, kyonke iske raawi aur matan mashkook hai, ya in mein kamzori maujood hai. Aesi ahadees ko mustanad nahi samjha jaata [RSB]

hoti hai. Alaawa-azee'n is riwayat mein ek raawi Saalim bhi matrook hai. Is etebaar se uski sanad bhi zaef hai.

Phir usme sirf ye kaha gaya hai ke tum sajde mein kuch gosht zameen ke saath mila liya karo. In alfaaz ka sahih mafhoom kya hai? Ye waazeh hi nahi hota. Lekin aurat ke sajde ke liye jo 3 baate'n bayan ki gai hain aur ki jaati hain ke:

- ① Aurat jhuk kar sajda kare
- ② Apne pet ko apni raano'n ke saath milaale
- ③ Aur apne baazuo'n ko jama karle.

Kya ye teeno'n baate'n '*kuch gosht zameen ke saath milaalo*' mein aati hain? Aati hain to kis tarah aati hain? Iski wazaahat matloob hai.

Behrehaal ham arz kar rahe hain ke Al Fiqa al Hanafi Fee Thaubaa al Jadeed ke muallif ne 4 farqo'n ke liye to ye tasleem kar liya hai ke unke paas inki koi daleel Kitab o Sunnat mein maujood nahi hai. Agar hoti to wo zaroor pesh karte, kyonke unka to maqsad e taleef hi fiqa-hanafi ke har masle ko Kitab o Sunnat ke mutaabiq saabit karna hai. In chaaro'n baato'n ke isbaat ke liye unhe'n ye aqli sahaara lena padaa hai ke aurat ke liye ye kaefiyate'n Astar 'أَسْتَر' (ziyaada baa-parda) hain. Lekin unko ye taufeeq nahi mili ke pehle wo ye eteraaf karte ke in chaaro'n (balke paancho'n) maslo'n ke liye Kitab o Sunnat mein koi daleel nahi hai. Lekin hamari aqlo'n ne ye tajweez¹ kiya hai ke aurat in maslo'n mein is tarah amal kare. Kyonke inme unke liye ziyaada parda hai.

Kya aql o qiyaas ki buniyaad par kisi cheez ko farz o waajib ya sunnat o mustahab qaraar diya ja sakta hai?

Ham Hanafi Ulama se poochte hain ke jis cheez ki baabat Quran o Hadees mein koi hukm aur koi saraahat na ho, kya usey aql o qiyaas ki buniyaad par farz o waajib ya sunnat o mustahab qaraar diya ja sakta hai? Agar kiya ja sakta hai, to uski kya daleel unke paas hai? Aur agar nahi kiya ja sakta hai to unho'n ne aakhir kis buniyaad par ye farq

¹ T: (تَجْوِيز) Raae, tadbeer, raae dena, takbeer karna, raah nikaalna [RKT]

tajweez kiya hai?

Ahnaaf ke paas sirf sajde ki kaefiyat mein ek mursal (aur wo bhi zaeef o munqata) riwayat hai aur wo bhi nihaayat mubham¹. Usme wo saari kaefiyat hargiz nahi aati jo aurat ke liye zaroori qaraar di jaati hain. Sajde ki ye kaifiyaat bhi goya khaana-saaz² hain, jinki koi daleel unke paas nahi.

Doosre Hanafi Aalim Ki Kitaab Aur Iska Ta’aruf:

Iska naam hai ‘الْفِقْهُ الْحَنَفِيُّ وَأَدِلَّتُهُ’ “Al Fiqh-ul-Hanafiiyyu wa Adillah” Hanafi Fiqa aur Uske Dalaael. Muallif ka naam hai: Ash Shaikh Asad Muhammad Saeed As Sagharji. Dar-ul-Kalam-ut-Taiyyib, Damishq, Beirut. First printed in 2000 (3 Volumes).

Is kitaab mein aurat ke liye 3 farq bayan kiye gae hain.

① Mard apne haath naaf ke neeche rakhe aur aurat hatheli par hatheli chaati ke neeche rakhe. (Al Fiqha al Hanafi wa Adillah: P173)

② Aurat Sajda jhuk kar kare aur apna pet apni raano’n ke saath milaale. Is liye ke uske liye isme ziyaada parda hai. (Al Fiqha al Hanafi wa Adillah: P174)

③ Aurat apni baaee’n suraen par baethe aur apna baaya’n paer daaee’n suraen ke neeche se nikaal le. Is liye ke ye tariqa uske liye ziyaada ba-parda (astar) ‘أَسْتَرٌ’ hai. (Al Fiqha al Hanafi wa Adillah: P175)

Dekh leejaye! Is hanafi aalim ne bhi in furooq ke liye Kitab o Sunnat se koi daleel pesh nahi ki. Halaa’n ke is kitaab ka mauzu bhi Fiqa Hanafi ke masaael ke dalaael bayan karna hai.

Teesri Kitaab Aur Iska Ta’aruf:

Iska naam ‘أَرْكَانُ الْإِسْلَامِ: فِقْهُ الْعِبَادَاتِ عَلَى مَذْهَبِ الْإِمَامِ أَبِي حَنِيفَةَ النُّعْمَانِ’ “Arkaanul Islami Fiqh-ul-Ibadaati Alaa Mazhabil Imam Abi Hanifa an-Nomaan”. Muallif ka naam hai: “Wahbi Sulaiman Ghauji”. Matbua: Dar-ul-Bashaer al Islamiya, Beirut. First Printed in 2002 (2 Volumes).

¹ T: (مُبْهِم) Wo baat jis ka matlab saaf na ho aur samajh mein na aae, jis mein ibhaam ho [RKT]

² T: Khud-saakhta, ghar ka, gharelu [RKT]

Isme bhi sirf 3 farq bayan kiye gae hain.

① *“Mard takbeer e tehrima ke waqt kaano’n ke baraabar tak Raful Yadain kare. Lekin aurat kaandho’n ke baraabar tak Raful Yadain kare. Is liye ke uski zindagi aur namaz ki buniyaad parde par hai”.*

② *“Mard apna daaya’n haath baae’n par naaf ke neeche rakhe. Lekin aurat apna daaya’n haath baae’n haath par seene par rakhe. Baghaer tahleeq ke (halqa banaae baghaer) is liye ke isme uske liye ziyaada parda hai”.*

③ *“Aurat apni suraen (chootad) par baethe. Is liye ke isme uske liye ziyaada parda hai”.*

Is hanafi aalim ne bhi in furooq ke liye koi daleel Kitab o Sunnat se nahi di hai. Sirf ye aqli daleel di hai ke isme parda ziyaada hai.

Hanafi Ulama Se Do (2) Sawaal:

Is muqaam par ham Hanafi Ulama se 2 sawaal aur karna chahte hain.

① Ek ye ke aurat agar kaandhe tak haath uthaane ki bajaee, 2 inch aur ziyaada haath utha kar kaano’n ke baraabar tak (mardo’n ki tarha) haath uthaale, to usme be-pardagi kis tarah hogi? Aakhir usme be-pardagi ka kaunsa pehlu hai? Agar ye farq nas¹ par mabni hota, to phir ye sawaal karne ka majaaz² koi musalman nahi ho sakta tha. Lekin ye sawaal ham isi liye kar rahe hain ke iski buniyaad aql o qiyaas hai. Is liye hame’n bhi aql o qiyaas ki buniyaad par sawaal karne ka haq haasil hai, taake ham samajh sake’n ke waaqai uski koi aqli o qiyaasi buniyaad hai. Warna hamare nazdeek to uski aql o qiyaasi buniyaad bhi nahi hai. Sharai buniyaad to pehle hi nahi hai, jaesa ke tafseel se wazaahat ki ja chuki hai.

Isi tarah doosri kaifiyaat ki baabat bhi yehi sawaal hai ke in mein parde ka pehlu kis tarah hai? Aur agar aurat, mard hi ki tarah wo kaam kare, to

¹ T: (نَسْ) Aisi aayat e qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaaesh na ho, quran ki waazeh aayat nez waazeh hadees [RKT]

² T: Ikhtiyaar diya gaya, ijaazat diya gaya [RKT]

usme be-pardagi kaise aur kis tarah hai?

② Shariyat e islamiya ne aurat ke liye parde ke ahkaam diye hain aur be-pardagi ki surato'n se roka hai. Agar in kaefiyaat o haeat mein waaqai aurat ke liye parda aur basoorat e deegar, be-pardagi hoti. To kya shariyat iska ehtemaam karne ka hukm naa deti? Kya Allah Ta'ala bhool gaya? Ya Rasool Allah ﷺ is masle ko us tarah waazeh nahi kar sake, jaesa ke baad mein fuqaha e ahnaaf ne waazeh kiya.

Chaaro'n Mazaahib Ke Muttafiq Hone Ka Daawa Aur Iski Haqiqat:

Iske baad Maulana Sakhravi Saahab ne chaaro'n Aimmah e Fiqa ke masalik aur unke fiqhi kitaabo'n se chand arabi ibaarate'n naql karke ye taassur diya hai ke chaaro'n mazaahib bhi is maamle mein muttafiqa¹ hain. Ham fil-haal us par ziyaada guftagu nahi karte. Is liye ke hamare nazdeek asal maakhaz² sirf Kitab o Sunnat hain. Is liye isse koi farq nahi padta ke iska qaael o faael kaun hai yaa kaun-kaun hain? Asal baat ye hai ke unke paas apne is qaul ya amal ki koi daleel bhi hai ya nahi? Aur ham poore iz-aan o yaqeen³, balke tahaddi⁴ se ye arz karte hain ke ahnaaf ke alaawa bhi agar koi is masle mein ahnaaf ka ham-nawa hai to jaese ahnaaf koi daleel pesh karne se qaasir hain, usi tarah doosre ahle fiqa bhi is maslak ki sehat ki koi daleel pesh nahi kar sakte. (Agar sacche ho, to daleel pesh karke dikhaao).

Shawaafe'e Ka Eteraaf e Ijz:

Yehi wajah hai ke Shafai Hazraat bhi Ahnaaf ki tarah aurato'n ke liye alag tariqa e namaz tajweez karte hain. Lekin unke samajhdaar log ye eteraaf bhi karte hain ke is silsila mein jin riwayaat ka hawaala diya jaata hai, wo sab za'eeif hain. Unme agar koi riwayat kuch kaam ki hai to wo sirf ek mursal riwayat hai. Chunache Maulana Sakhravi Saahab ne mazhab e

¹ T: (مُتَّفِق) Ittifaq kiya hua, razamand, ham-khayaal [RKT]

² T: Buniyaad, asala, maadda, source, root [RKT]

³ T: (اِدْعَان) Yaqeen, wusooq, etebaar, etemaad [RKT]

⁴ T: (تَحَدِّي) Israar, taakeed, muqaabla [RKT]

shafai ke zimn mein jis kitaab ka hawaala diya hai, waha'n sajde ki kaefiyat mein mard aur aurat ke liye farq kiya gaya hai. Lekin us maqam ko nikaal kar dekh lejiye. Waha'n Imam Nawawi رحمه الله ne mard ke liye to daleel ke taur par hadees pesh ki hai ke Nabi ﷺ sajde mein apne baazu aur apne pehluo'n se alag rakhte the aur apne haatho'n ke darmiyan itni kushadgi rakhte the ke aapke baghlo'n ki safedi dikhaai deti thi. Lekin aurat chimat ka sajda kyou'n kare? Iski koi daleel unho'n ne pesh nahi ki. Balke 'Al Mohazzab' (fiqa shafai ki kitaab) ke matan mein jo wajah bayan ki gai hai, ke usme aurat ke liye ziyaada parda hai. Uski sharha mein wo khamoshi se guzar gae hain. (Al Majma' Shar-hul-Muhazzab: V3 P405-406)

Isi tarah isse qabl bhi ek jagah wo likhte hain:

Shaafoiya ke is maslak ki, ke aurat ka namaz mein simatna mustahab hai. Saari buniyaad is baat par hai ke ye kaefiyat uske liye ziyaada ba-parda hai. (Uske liye unke paas koi hadees nahi hai) Imam Bayhaqi رحمه الله ne (as Sunan al Kubra mein) ek baab mein kuch hadeese'n zikr ki hain. Un sabko unho'n ne zaeef qaraar diya hai. Un mein ek wo mursal hadees kuch ghanimat hai jo Maraseel Abu Dawood mein hai.

والمعتمد في استحباب ضم المرأة بعضها الى
بعض كونه استرلها وذكر البيهقي بابا ذكر فيه
احاديث ضعفها كلها واقرب ما فيه حديث مرسل
في سنن ابى داود.

(Al Majma' Shar-hul-Muhazzab: V3 P381)

Hambali Mazhab Ke Bayan Mein Bad-tareen Khiyaanat Ka Irtikaab:

Hambali Mazhab ke baare mein bhi Maulana Sakhrabi Saahab ne farmaya ke wo bhi is masle mein Ahnaaf ke mutaabiq hai. Lekin is silsila mein unho'n ne jo ibaat pesh ki hai, wo bad-tareen khiyaanat ki zel mein aati hai. Ghaaliban isi liye unho'n ne arabi ibaat naql karne par iktifa ki hai. Uska tarjuma nahi diya. Ham mausoof ki pesh karda arabi ibaat aur uska tarjuma arz karte hain. Aap usey mulaahaza farma kar

unki amaanat o diyaanat ki daad deejaye. Likhte hain:

وفى مذهب الحنابلة: وفى المغنى : و ان صلت امرأة بالنساء قامت معهن فى الصف و سطاً. قال ابن قدامة فى شرحه اذا ثبت هذا فانها اذا صلت بهن قامت فى وسطهن‘ لا تعلم فيه خلافا بين من رأى لها ان تؤمهن ولان المرأة يستحب لها التستر ولذلك لا يستحب لها التجا فى... الخ

Aur hanaabala ka mazhab: (Fiqa Hambali ki kitaab) Al Mughni mein hai. Agar aurat, aurato’n ko namaz padhaae (yaane aurat aurato’n ki imaamat kare) to wo aurato’n ke saath saff ke darmiyan mein khadi ho (yaane mard ki tarah aage na khadi ho). Ibne Qadaama ne iski sharha mein kaha hai: Jab ye baat (ke aurat aurato’n ki imaamat kara sakti hai) saabit ho gai, to jab wo un (aurato’n) ko namaz padhaae to unke darmiyan khadi ho. Jo log is baat ke qaael hain ke aurat aurato’n ki imaamat kara sakti hai, unke darmiyan iski baabat koi ikhtilaaf hamare ilm mein nahi ke aesi soorat mein aurat saff ke darmiyan mein khadi hogi. (is liye ke yehi tariqa Hazrat Ayesha ؓ aur Umme Salama ؓ se marwi hai).

“Ye ibaatat mausoof ne naql nahi ki hai, lekin ye asal kitaab mein maujood hai. (Ham ne ye is liye naql ki hai ke agli ibaatat ka tasalsul iske baghaer qaaem nahi hota) Aur is liye ke aurat ke liye parda poshi mustahab hai. Is liye ke iske alaahada (aage khada hona) mustahab nahi hai (aur uska saf ke darmiyan mein khada hona uske liye astar ‘أَسْتَرُ’ (ziyaada ba-parda) hai, pas uske liye yehi mustahab hai...)”. (Al Mughni Ma’ Sharh-ul-Kabeer: V2 P82; V2 P17 [New Edition])

Batlaaiye! Is ibaatat mein kahee’n bhi us farq ki tafseel hai, jo zer e bahes hai aur jiski baabat Maulana Sakhravi Saahab ne daawa kiya hai ke Hambali Mazhab mein bhi aesa hi hai. Wo 5 baate’n ya 8 faraq isme kaha’n hain, jinka is ibaatat mein hone ka daawa kiya gaya hai.

Isme to ek bilkul mukhtalif masla bayan kiya gaya hai aur wo hai aurat ka aurato’n ki imaamat karaane ka. Uski baabat ahadees mein to koi saraahat nahi milti. Albatta Hazrat Ayesha o Umme Salama ؓ ka amal milta hai ke unho’n ne aurato’n ki imaamat karaai. To wo saff ke darmiyan mein khadi huee’n. Isi se istidlaal karte hue mazkura arbi

ibaaarat mein yehi baat bayan ki gai hai ke aesi soorat mein aurat darmiyan mein khadi hogi, naake aage jaese mardo'n ka imam aage khada hota hai.

Agar ye kaha jaae ke isme bhi to mard o aurat ke darmiyan ek farq hi bayan kiya gaya hai, is liye ise ghair-mutaalliq nahi kaha ja sakta, lekin ham arz karenge ke ye farq bhi agarche baaz ulama ke nazdeek sahih hai. Lekin jin furooq par bahes ho rahi hai, uska to isse koi taalluq nahi. Un furooq mein to Hanaabala, Ahnaaf ke mutaabiq nahi hain. Phir Hanaabala ko bhi is masle mein apna ham-nawa qaraar dena kyou'n-kar sahih hai? Alaawa-azee'n yaha'n ek aur sawaal hai ke kya Fiqa-hanafi mein aurat ka aurato'n ki imaamat karna jaez hai? Unke yahaa'n to aurat aurato'n ki imaamat hi nahi kara sakti. Unke nazdeek ye makrooh amal hai. Jab aurat ka imaamat karana hi makrooh hai to phir usme mard o aurat ke darmiyan farq karne ki zaroorat hi pesh nahi aaegi. Is etebaar se bhi maulana masoof ka mazkoora iqtibaas¹ naql karna be-mahel bhi hai aur ilmi khiyaanat bhi. Aur nateeja iska 'صَلُّوا فَأَصْلُوا'² ka misdaaq banna hai. ³أَعَادَنَا اللَّهُ مِنْهُ

Paanch Daawe Aur Unki Haqiqat:

Maulana Sakhravi Saahab likhte hain: *"Mazkura-baala ahadees e taiyyaba, asaar e sahaaba o tabaeen aur chaaro'n mazaahib e fiqa e haqqhu ke hazraat fuqaha-ikraam ki ibaaraat se jo aurato'n ki namaz ka masnoon tariqa saabit hua. Wo mardo'n ke tariqa e namaz se juda hai. Aurato'n ke tariqa e namaz mein ziyada se ziyada parda aur jism samet kar, ek doosre ke milaane ka hukm hai aur ye tariqa Huzoor Akram ﷺ ke ahed e mubaarak se aaj tak is ummat mein muttafiqa-alae aur amalan mutawaatir hai. Aaj tak kisi sahaabi ya taabai ya deegar fuqaha e ummat ka koi aesa fatwa nazar nahi aaya jis mein aurato'n ki namaz ko mardo'n ki namaz ke mutaabiq qaraar diya gaya ho. Nez khud akaabir*

¹ T: (إفتباس) Akhaz, istifaada, wo ibaaarat jo kisi kitab ya mazmoon min-o-an ya intikhaab o ikhtisaar karke naql ki jaae, extraction, extract [RKT]

² T: Wo gumraah hue aur unho'n ne doosron ko bhi gumraah kiya [RSB]

³ T: Ham isse Allah ki panaah chaahte hain [RSB]

Ahle Hadees hazraat is masle mein mazkura-baala ahadees ke mutaabiq fatwa dete rahe hain". (iske baad Maulana Abdul Jabbar Ghaznawi رَحْمَةُ اللهِ عَلَيْهِ ka fatwa naql kiya gaya hai jo Fiqa-hanafī ke mutaabiq hai). (Khawateen Ka Tareeqa e Namaz: P45-46)

Jawab:

Is mein mausoof ne apne chand daawo'n ko dohraaya hai, jinki haqiqat Allah ki taufeeq se ham waazeh kar aae hain. Taaham phir mukhtasar wazaahat ki jaati hai, taake itmaam e hujjat¹ ho jaae.

Jo Halaak Ho, Wo Hujjat (qaaem hone) Se

وَالَّذِينَ.

Halaak Ho Aur Jo Zinda Rahe Wo Daleel Se

(Surah Al Anfaal: 42)

(haq pechaan kar) Zinda Rahe.²

① Pehla Daawa: ke ahadees o asaar aur chaaro'n mazaahib se aurato'n ki namaz ka jo masnoon tariqa saabit hua wo mardo'n ke tariqa e namaz se juda hai. Lekin is daawe ki poori haqiqat ham Alhamdulillah waazeh kar aae hain. Is daawe ki pusht par ek bhi Sahih Hadees nahi hai. Is liye namaz ka wohi tariqa masnoon hai jo Nabi ﷺ se saabit hai aur wo mard ho ya aurat, dono ke liye ek hi tariqa hai, siwaae baaz hidaayaat ke. Jab tak ulama e ahnaaf Sahih Hadees se wo farq saabit nahi kar dete, unhe'n ye daawa karne ka qatan koi haq nahi.

② Doosra Daawa: Ke aurato'n ke tariqa e namaz mein ziyaada se ziyaada parda karne aur jism samet kar ek doosre ke milaane ka hukm hai. Lekin ye hukm kaha'n hai? Hame'n to kisi hadees mein ye nahi mila, (agar sacche ho, to daleel pesh karo!)

③ Teesra Daawa: Ye tariqa Huzoor ﷺ ke ahed e mubaarak se aaj tak muttafiq aur mutawaatir hai. Ye mahez laaf-zani³ hai. Jab ye tariqa Nabi ﷺ ki kisi bhi hadees se saabit nahi, to Huzoor e Akram ﷺ ke ahed e mubaarak se aaj tak kis tarah ise muttafiq-alae aur mutawaatir qaraar

¹ T: (اِتْمَامُ حُجَّت) Kisi ko aakhri taur par buraai-bhalaai samjha dena, conclusion of an argument [RKT]

² T: Urdu pdf mein sirf aayat ka arbi matan hi tha, ye tarjuma maine Ahsan ul Kalaam, Darussalam Edition se liya hai [RSB]

³ T: (لَا فَرْقَ) Deeng maarna, shekhi, gap-udaana, bakwaas karna [RKT]

diya ja sakta hai? Iske khilaaf hazrat Umme Darda رضي الله عنها ke do (2) asar to ham naql kar aae hain. Ek Sahih Bukhari mein hai aur ek Musannaf Ibne Abi Shaiba mein. Ye dono’n asar hi ittifaaq o tawaatur ke daawe ki nafi kar dete hain. Alaawa-azee’n jab khawateen ka ye tariqa e namaz hi kisi hadees se saabit nahi, to ye kis tarah baawar kiya ja sakta hai ke ahed e risaalat o ahed e Sahaaba Ikram رضي الله عنهم o Tabaeen رضي الله عنهم mein aurate’n is tarah namaz padhti thee’n. سبحانك هذا بهتان عظيم

④ Chautha Daawa hai ke kisi Saahabi yaa Taabai yaa deegar fuqaha e ummat ka koi aesa fatwa nazar nahi aaya, jis mein aurato’n ki namaz ko mardo’n ke mutaabiq qaraar diya ho.

Iska jawab ham pehle de aae hain ke jo masla waaze ho, isme koi ibhaam¹ ho na ikhtilaaf. Iski baabat koi fatwa deta hai na koi poochta hi hai. Iski misaal hamne arz ki thi ke Ramzan ul Mubaarak ke roze mard aur aurat dono’n par farz hain aur dono’n ke liye uske adaab o faraaiz bhi yaksaa’n hain. Ab ek shakhs aurato’n ke liye kuch nae aadaab ghad leta hai. Usse uski daleel maangi jaae to kahe ke aaj tak kisi Saahabi ya Taabai ya Fuqaha e Ummat se kisi ka fatwa nazar se nahi guzra, jis mein mard aur aurat ke liye roza rakhne ka ek hi tariqa qaraar diya gaya ho.

Batlaaiye! Ye koi maaqool² daleel hai? Jo cheez musallama ho, aur uski baat Quran o Hadees ki waazeh tasrihaat maujood ho’n, to waha’n kisi ke fatwa ki zaroorat hoti hai na koi deta hi hai. Jo musallama masle ke khilaaf koi cheez pesh kare, to ye uske zimme hai ke wo uski daleel pesh kare aur use saabit kare.

Isi tarah aurato’n ka mardo’n ki tarah namaz padhne ka masla bilkul waazeh hai jo Nabi ﷺ ke farman ‘صَلُّوا كَمَا رَأَيْتُمُوْنِيْ أَصَلُّیْ’³ par mabni hai. Ab jo shakhs ye daawa karta hai ke aurato’n ka tariqa e namaz mardo’n se mukhtalif hai, uska ye daawa is hadees ke khilaaf hai. Is liye apne daawe ke isbaat ke liye daleel pesh karna uski zimmedaari hai.

¹ T: (إبهام) Shak o shubha, confusion, ambiguity [RKT]

² T: (مغفول) Munaasib, durust [RKT]

³ Bukhri: H631

T: “Tum namaz usi tarah padho jis tarah tum mujhe adaa karte hue dekhte ho”. Ye tarjuma maine Namaz e Nabawi (Jadeed), Darussalam edition se liya hai [RSB]

⑤ Paachwaa'n Daawa: Akaabir e Ahle Hadees ki baabat daawa kiya gaya hai ke wo bhi is baat ko tasleem karte hain. Lekin iqtibaas sirf Maulana Abdul Jabbar Ghaznawi رحمہ اللہ ka diya hai.

Kya sirf 1 buzrug ko Ahle Hadees ke akaabir kaha ja sakta hai? Maulana Abdul Jabbar Ghaznawi رحمہ اللہ yaqinan Akaabir e Ahle Hadees mein se hain. Lekin wo akaabir nahi hain, ek akbar hain. Wo hamare ek bade aur azeem buzrug hain. Lekin Ahle Hadees ko to aap khud *ghair muqallid* kehte hain. To phir hamare saamne hamare kisi buzrug ka qaul ya fatwa naql karne ka kya faaeda? *Adm e Taqleed*¹ ki barkat se Alhamdulillah ham akaabir parasti se mehfooz hain. Is liye Maulana Ghaznawi ka ye fatwa bhi hamare nazdeek usi tarah ghalat hai jis tarah aapki saari kitaab ghalat, balke aghlutaat² ka majmua hai. Yehi wajah hai ke Ulama e Ahle Hadees mein kisi ne Maulana Ghaznawi رحمہ اللہ ki taa'eed nahi ki. Ahle Hadees ka jo maslak hai, wo usi fataawa Ulama e Ahle Hadees mein doosri jagah maujood hai. Jaha'n se Maulana Ghaznawi ka fatwa naql kiya gaya hai. Leejiye mulahaza farmaiye! Sawaal mein ahnaaf hi ke pesh karda dalaael diye gae hain.

Jawab: “*Aurat aur Mardo dono'n ka namaz padhne ka ek hi tariqa hai. Rasool Allah ﷺ ne farmaya 'صَلُّوا كَمَا رَأَيْتُمُوْنِيْ أَصَلِّيْ'.* (Bukhari)

Aur Bukhari ke Baab Sunna-tul-Juloos-fit-Tasshahud mein hai:

كانت ام الدرداء تجلس في صلوتها جلسة الرجال وكانت فقيهة .

Isse maaloom hota hai ke aurate'n bhi mardo'n ki tarah baethe'n. Aur jo hadeese'n Bayhaqi aur Abu Dawood ki mazkoor-fis-sawaal hain, wo zaeef hain, qaabil e hujjat nahi”. (Fataawa Ulama e Hadees: V2 P175)

Ye hai Ahle Hadees ka maslak jo Hadees e Nabawi ﷺ 'صَلُّوا كَمَا رَأَيْتُمُوْنِيْ أَصَلِّيْ' par mabni hai. Is hukm 'صَلُّوا' mein mard aur aurat dono'n shaamil hain. Dono'n ke liye tariqa e nabawi ke mutaabiq namaz padhna zaroori hai. Aur wo tariqa dono'n ke liye ek hi hai. Siwaae un maqshsoos baato'n ke jinki baabat Nabi ﷺ ne aurato'n ke liye alag hidayaat di hain. Aur ahnaaf

¹ T: Taqleed ke na karne ki wajah se [RSB]

² T: (اغلوطات) Ghalatiyaa'n, be-buniyaad baate'n [RKT]

ne unke liye jo alag tariqa e namaz muqarrar kar rakha hai, wo kisi hadees se saabit nahi hai. Is liye aurat ke liye wo tariqa ikhtiyaar karna us waqt tak jaaez nahi hai jab tak us tariqe ko ahadees se saabit nahi kar diya jaata hai. Aur hamara daawa hai ke ulama e ahnaaf use qiyaamat tak saabit nahi kar sakte. 'میں زمانوں' (Main Naa Maanu'n) ka ilaaj to kisi ke paas nahi hai. Lekin waaqia ye hai ke unke paas apne mauqif ke haq mein ek bhi Sahih Hadees nahi hai. Jaesa ke guzishta safhaat ke mabaahis se waazeh hai.

Ek Be-Buniyaad Daawe Yaa Usool Ka Baar-Baar Hawaala:

Maulana Sakhravi Saahab likhte hain: *"Jaha'n tak Ahle Hadees hazraat ke daawe ka taalluq hai, to us silsila mein na to upaas koi Qurani aayat hai aur na koi hadees aur na hi kisi Khalifaa e Raashid ﷺ ka fatwa. Albatta agar wo Hazrat Umme Darda ؓ ka asar istidlaal mein pesh kare'n jo ye hai ke 'Hazrat Umme Darda namaz mein mardo'n ki tarah baeth-ti thee'n (Musannaf Ibne Abi Shaiba: V1 P20)'. To uske baare mein arz ye hai ke us asar se istidlaal karna kai wajah se durust nahi".* (Khawateen Ka Tareeqa e Namaz: P47)

Jawab: Maulana Mausooof ka ye usool, jo yaha'n pesh kiya gaya hai, yaksar ghalat hai. Jiska boda-pan ham isse qabl do (2) martaba waazeh kar aae hain. Baat ye hai ke Qurani Aayaat, ya Hadees pesh karna to Ulama e Ahnaaf ki zimmedaari hai. Kyounke unho'n ne ek khud-saakhta tariqa apnaaya hua hai. Ahle Hadees ke paas to ek nihaayat waazeh hadees maujood hai. Jaese Ramzan ul Mubaarak ke roze rakhne ka hukm aam hai, usme mard o aurat dono'n shaamil hain. Abh jo shakhs ye daawa kare ke aurat roze mein fala'n-flaa'n kaam na kare. Ya falaa'n kaam kare, jabke mardo'n ke liye unko wo zaroori qaraar na de. Jab usko aesa karne se roka jae, to wo kahe ke mere saamne Quran ki aayat pesh karo, yaa koi hadees ya kisi khalifa e raashid ﷺ ka fatwa. Farmaiye ye hat-dharmi hai ya ilmi istidlaal? Aakhir aap aurato'n ke liye roze ke nae ahkaam tajweez karne waale ko kya jawab denge? Kya uska jawab iske siwa koi aur bhi hai, ya ho sakta hai ke Quran ka hukm aam hai. Usme aurato'n ke liye alag tariqa tajweez nahi kiya gaya hai. Is liye jis tarah

mard roza rakhega, aurat bhi usi tarah roza rakhegi, roze ke jo adaab o ahkaam mard ke liye zaroori hain, aurato'n ke liye bhi wohi honge. Kya ye daleel nahi hai? Is daleel ke alaawa kya aap quran ki koi aayat ya hadees ya Khalifa e Raashid ka fatwa pesh kar sakte hain? Agar kar sakte hain to karke dikhaae'n, ham bhi aapko dikha denge. Pehle is usool ko, agar ye koi usool hai? Aap istemal karke dikhlaae'n.

Hamare mauqif ki asal buniyaad Hadees e Rasool ﷺ hai. Phir ye kis tarah kaha ja sakta hai ke Ahle Hadees ke paas unke mauqaf par koi hadees nahi hai? Jab is masle ki buniyaad hi Hadees e Rasool ﷺ par hai. To phir Qurani ayaat ka mutaalba ya Khalifa e Raashid ﷺ ka fatwa maangna hat-dharmi ke siwa kya hai? Haa'n koi mutaalaba ho sakta hai to wo ye hai ke is hadees ki sehat saabit karo. Aur wo Alhamdulilalh saabit hai.

Doosra mutaabla ye ho sakta hai ke is hadees se mard aur aurat dono'n ki namaz ka ek hi tariqa kis tarah saabit hota hai? To uske jawab mein ham arz karenge. Wo is tarah ke Allah ke Rasool ﷺ ne aurato'n ke liye namaz ka alag tariqa siwaae chand baato'n ke tajweez nahi kiya. Is liye is hukm mein ke '*Tum namaz us tarah padho jaese tum ne mujhe namaz padhte dekha hai*'. Mardo'n ke saath aurate'n bhi shamil hongii. Dono'n ke liye wohi ahkaam honge jo Nabi ﷺ se saabit hain. Unme se mard ya aurat ke liye wohi cheez mustasna hogi, jiska istisna hadees e Rasool ﷺ se saabit hoga. Aur mard kaano'n tak Raful Yadain kare aur aurat kandho'n tak. Mard sajda is tarah kare aur aurat is tarha, waghaera. Mard aur aurat ke darmiyan ye farq kisi hadees mein bayan nahi hua. Is liye is farq ka koi jawaz nahi. Hadees e Rasool ﷺ se inko saabit kar diya jaae, to hame'n maanne mein hargiz taammul¹ nahi hoga.

Hamare istidlaal ki buniyaad sirf aur sirf Hadees e Rasool ﷺ hai. Hazrat Umme Darda ؓ ya kisi aur ka asar nahi. Wo to ahed e Sahaaba Ikram ؓ ka amal batlaane ke liye naql kiya jaata hai. Is liye mausoof ne Hazrat Umme Darda ؓ ke asar ke jo 3 jawab pesh kiye hain, us par bahes karna ham ghair-zaroori samajhte hue aage chalte hain.

¹ T: (تأمل) Ghaur o fikr, soch-bichaar, heela, bahaana [RKT]

Hadees e Rasool ﷺ Ko Condemn Karne Ki Mazmoom Sae'ee:

Albatta iske bad mausoof ne hadees 'صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي' ko condemn karne ki koshish ki hai, ham us par bahes karna zaroori samajhte hain. Pehle aap mausoof ki ibaatat mulaahaza farmae'n.

Likhte hain: *"Neez agar ye hazraat 'صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي' se istidlaal kare'n ke aurato'n ki namaz mardo'n ke mutaabiq hai to ye istidlaal sahih nahi. Awwal to is jumle ka siyaaq o sabaq ek khaas waaqia hai, jiska khulaasa ye hai ke 1 khaas wafad e Rasool Allah ﷺ ki khidmat mein 20 din qiyaam ke liye aaya tha, waapsi par Aapne unko kuch nasihate'n farmae'n unme se ek nasihat ye bhi thi ke 'صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي'".* (Khawateen Ka Tareeqa e Namaz: P49-50)

Jawab:

Ye baat to sahih hai ke ek wafad aapke paas aaya, jisme taqriban sab jawan the. Lekin unho'n ne 20 din jo aapke paas qiyaam kiya, to uska maqsad deen ki taaleem o tarbiyyat haasil karna tha ya kuch aur? Zaahir baat hai ke wo aapke paas deen seekhne hi ke liye aae the aur waapsi par aapne deegar nasihat-o'n ke saath ye nasihat bhi farmai ke 'Tum namaz us tarah padhna, jaise tumne mujhe namaz padhte dekha hai'. (Bukhari: Al Azan: H231)

Is siyaaq o sabaq¹ mein kya aapka ye farman ghair-ahem ho gaya ke usse istidlaal sahih nahi? Is siyaaq o sabaq mein aesi kaunsi cheez hai, jisne aapke is farman ko (nauzubillah) condemn kar diya? Balke ye siyaaq o sabaq to is farman ki ehmiyat ko mazeed waazeh karta hai ke jo log door-daraaz se aapke paas deen seekhne ke liye aae the, aapne unko namaz ki baabat khaas soorat par sunnat ke mutaabiq padhne ki taakeed farmai. Aur taleem o tarbiyyat ka ye mauqa aesa tha ke agar aurato'n ke liye namaz ka tariqa alag hota to wo aap unko us mauqe par zaroor batlaate. Is liye ke jab aapne dekha ke ghar se doori ki wajah se ye naujawan udaas ho gae hain, to aapne farmaya: *"Apne ghar waalo'n ke paas jaao aur unhi ke paas qiyaam karo aur unko (deen ki baate'n) sikhlaao aur (unka) inko hukm do"*.

¹ T: (سِيَّاق و سَبَاق) Silsila e kalaam, aage-peeche ki ibaatat ya kalaam jisse mafhoom mutaiyyan ho [RKT]

Us mauqe par namaz ki baabat ek aam hukm dena aur usme kisi ko alag na karna, is baat ki qawi daleel hai ke namaz ke is hukm mein Nabi ﷺ ke nazdeek mard aur aurat dono'n hi shaamil the, naake sirf mard.

Phir ye kehna ke sirf ek nasihat thi, badi ajeeb baat hai. Kya Nabi ﷺ ki nasihat-e'n qaabil e amal ya qaabil e istidlaal nahi? Kya unse ahkaam o masaael ka istimbat sahih nahi? Nabi ﷺ ki is nasihat ka maqsad unko amal ki taakeed tha ya kuch aur? Zaahir baat hai amal ki taakeed tha. Amal ki taakeed se us hukm ki ehmiyat waazeh hoti hai ya hukm ghair-ahem ho jaata hai? Hadees e Rasool ﷺ ko condemn karne ke liye is istidlaal mein koi maaquliyat¹ hai?

Buniyaadi Aur Musallama Usool Ka Eteraaf Aur Hamara Mutaalaba:

Aage farmate hain: *“Behrehaal agar is jumle ko siyaaq o sabaag se hat kar dekhe'n to isme koi shak nahi ke is hadees ki umoomiyat² mein mard o aurat samet poori ummat shareek hai aur poori ummat par laazim hai ke jo tariqa Aap ﷺ ki namaz ka hai, wohi tariqa ummat ka ho. Lekin ye waazeh ho ke is umoomiyat par amal us waqt tak hi zaroori hai, jab tak koi sharai daleel iske muariz³ na ho. Aur agar koi daleel e khusoos ki baaz amal ya afraad mein is hukm ke muariz ho to us daleel e khusoos ki wajah se wo baaz afraad ya wo amal us amr ki tameel se mustasna honge. Chunache zuafa aur mareez un ahadees se jin mein unke liye takhfeef ki gai hai aurate'n un tamaam ahadees se jis mein unko satar-poshi aur ikhtifa⁴ ka hukm diya gaya hai, is hukm se mustasna honge. Lihaaza mustasniyaat⁵ ki maujoodgi mein is jumla se aurat aur mard ki namaz mein majmooi kaefiyat aur tariqa par mutaabaqat⁶ ka istidlaal durust nahi”*. (Khawateen Ka Tareeqa e Namaz: 50-51)

¹ T: (مَعْقُولِيَّة) Samajh-boojh [RKT]

² T: (عُمُومِيَّة) Aam hone ki haalat ya kaefiyat, generality [RKT]

³ T: (مُعَارِض) Mukhaalif, muqaabil [RKT]

⁴ T: (اِخْتِفَا) Poshida rakhne ya chupaane ka amal ya kaefiyat, chupaana [RKT]

⁵ T: (مُسْتَثْنِيَّات) Wo umoor jo alag kiye gae ho'n, khaarj ki hui cheeze'n [RKT]

⁶ T: (مُطَابَقَت) Yaksaaniyat, baraabari, mushaabahat [RKT]

Jawab:

Alhamdulillah, is iqtibaas mein Maulana Mausooof ne wo usool tasleem kar liya hai, jo musallama hai. Jise ham pichle mabaahis mein bayan karte aarahe hain ke Nabi ﷺ ka ye farman 'صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي' aam hai. Jis mein mard aur aurat dono'n shaamil hain. Iske mutaabiq dono ke liye Nabi ﷺ ke tariqe ke mutaabiq namaz padhi zaroori hai. Albatta isse wo cheeze'n mustasna hongi, jinka istisna ahadees se saabit hoga.

Ab hamara sawaal sirf ye hai ke is musallama usool ko jab aapne tasleem kar liya hai to ab is zimmedaari ko pora keejiye ke aurato'n ke liye jo-jo baate'n aap mardo'n ke tariqa e namaz se mukhtalif baawar karate hain, unhe'n ahadees e sahiha se saabit kare'n. Jaese aapke baqaaul.

✽ Mard takbeer e tehreema ke Raful Yadain mein kaano'n tak haath uthaae aur aurat kandho'n ya chaatiyo'n tak.

✽ Mard naaf ke neeche haath baandhe aur aurat seene par. Is tarah ke daahine haath ki hatheli baae'n haath ki pusht par aajaee.

✽ Mard sajde mein apne baazu zameen par bhi na rakhe aur apne pehluo'n ke saath bhi na milaae. Lekin aurat simat kar aur zameen se is tarah chimat kar sajda kare ke pet raano'n se bilkul mil jaae. Nez paaou'n ko khada karne ki bajaee unhe'n daaee'n taraf nikaal kar bhichaade. Khawateen kohniyo'n samet poori baahe'n bhi zameen par rakhe'n.

✽ Khawateen pehle sajde se uth kar baae'n koolhe (ko zameen) par rakhe'n aur dono'n paaou'n daae'n taraf ko nikaal de'n aur daae'n pindli ko baaee'n pindle par rakhe'n.

✽ Qaaede mein baethne ka tariqa wohi hoga, jo sajdo'n ke beech mein baethne ka zikr kiya gaya hai.

✽ Khawateen ruku mein maamooli jhuke'n ke dono haath ghutno'n tak pohonch jaae'n, mardo'n ki tarah khoob acchi tarah na jhuke'n.

✽ Khawateen ghutno'n par haath ki ungliya'n mila kar rakhe'n. Mardo'n ki tarah kushaada karke ghutno'n ko na pakde'n aur ghutno'n ko (zara aage) ko jhuka le'n aur apni kohniya'n bhi pehlu se khoob mila kar rakhe'n.

❁ Khawateen ruku mein dono paaou'n ke takhne ek doosre se mila kar rakhe'n.

Ye wo 8 farq hain jo Maulana Abdul Rauf Sakhravi Saahab ne 'Khawateen Ka Tariqa e Namaz' mein bayan kiye hain. Hamaara mutaalaba unse aur ulama e ahnaaf se ye hai ke ye 8 farq ahadees se saabit karde'n. Aur agar wo aesa nahi kar sakte (aur hamaara daawa hai ke wo qiyaamat tak nahi kar sakte) to hamari unse yehi ilteja hai ke wo aurato'n ko sunnat ke mutaabiq namaz padhne se mehroom na kare'n aur mazkoora 8 surate'n unke liye bayan karna aur inko unke liye zaroori qaraar dena band kar de'n.

Jab ye surate'n ahadees se saabit hi nahi to ulama e ahnaaf ko ye haq kisne diya hai ke wo inko aurato'n ke liye zaroori qaraar de'n?

هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ¹

Ek Dilchasp Lateefa:

Ek aur latifa ya namoona e ibrat ye hai ke aurato'n ke liye ulama e ahnaaf jo farq tajweez karte hain, usme wo sab muttafiq nahi. Chunache guzishta mabaahis mein ye baat guzar chuki hai ke: "الْفَقْهُ الْحَنْفِيُّ فِي تَوْبِهِ الْجَدِيدِ" ke muallif ne 5 farq bayan kiye hain aur "الْفَقْهُ الْحَنْفِيُّ وَأَدْلَتُهُ" ke muallif aur "أَزْكَانُ الْإِسْلَامِ: فَفَهُ الْعِبَادَاتِ عَلَى مَذْهَبِ الْإِمَامِ أَبِي حَنِيفَةَ النُّعْمَانِ" ke muallif ne dono'n ne 3-3 farq bayan kiye hain. Aur 'Khawateen Ka Tariqa e Namaz' ke muallif ne 8 farq bayan kiye hain. Agar ye farq hadees mein bayan kiye gae hain to taadaad mein ye ikhtilaaf kyou'n hai? Ye ikhtilaaf hi is baat ki wazaahat ke liye kaafi hai ke aurato'n ke liye namaz ka alag tariqa Hadees e Nabawi ﷺ se saabit nahi hai. Balke fuqaha e ahnaaf ka ghadha hua hai aur iska mabnaa² qiyaas o raae hai. Halaanke ibadaat mein asal taufeeq (Allah, Rasool ﷺ ka hukam) hai, qiyaas o raae ki usme qatan koi gunjaaish nahi.

¹ T: Keh Deejiye! Lao Tum Apni Daleel Agar Tum Sacche Ho. (Surah-al-Baqara: 111) Ye tarjuma Ahsan ul Kalam, Darussalam Edition se liya gaya hai [RSB]

² T: (مَبْنَى) Buniyaad, asaas, asal [RKT]

Har Musalman Ko Ghaur o Fikr Ki Daawat:

Namaz islam ka ek ahem-tareen fariza hai, islam ke arkan e khamsa mein se ek rukn aur kufr o islam ke darmiyan farq karne waala amal hai. Isse namaz ki ehmiyat o fazilat waazeh hai.

Lekin ek makhsos fiqa ke paaband hazraat ne 'jinki barre-sagheer hind o paak mein aksariyat hai', apni aurato'n ke liye namaz ka ek aesa tariqa tajweez kiya hua hai jo mardo'n se mukhtalif hai aur unki aurate'n usi tariqa se namaz padhti hain.

Ye tariqa agar ahadees se saabit hota, to zaahir baat hai us par eteraaz ki gunjaaish na hoti, balke sabke liye uski paabandi zaroori hoti. Lekin hamara daawa hai ke is farq o ikhtilaaf ki koi sahih buniyaad nahi hai, yaane kisi hadees se ye saabit nahi.

Hamara daawa hai ke aap is daawe ko jaache'n, parkhe'n aur us par ghaur kare'n. Agar ye daawa sahih hai (jiske parakhne ke liye is kitaab ka ghair-jaanibdaari se mutaala-a in sha Allah kaafi hoga). To fiqhi jamood ko todkar apni aurato'n ki namaz Sunnat e Nabawi ﷺ ke mutaabiq kare'n aur agar mulaahaza kitaab ke baad bhi aap isme bayan karda dalaael se mutmaeen na ho'n to apne ulama se hamare dalaael ka jawab talab kare'n aur hame'n un se aagaah kare'n. Agar wo is farq o ikhtilaaf ki ek bhi sahih o marfoo hadees pesh kardenge to hame is daawe se ruju karne mein koi taammul nahi hoga.

هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ¹.

Agar Sacche Ho To Apni Daleel Pesh Karo.

و صلى الله على سيدنا و نبينا محمد وعلى آله وصحبه أجمعين.

¹ T: Keh Deejiye! Laao Tum Apni Daleel Agar Tum Sacche Ho. (Surah-al-Baqara: 111) Ye tarjuma Ahsan ul Kalam, Darussalam Edition se liya gaya hai [RSB]